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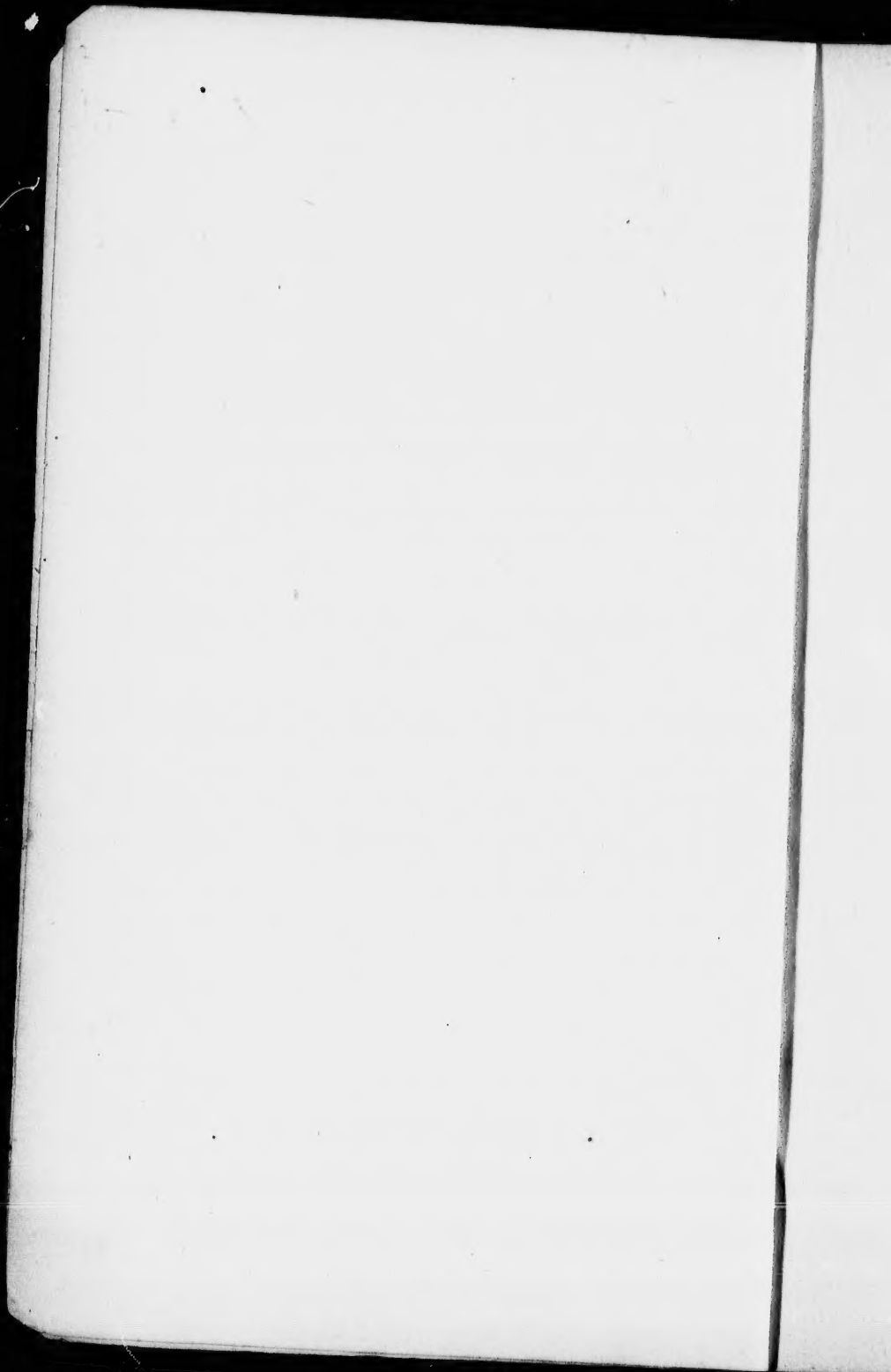
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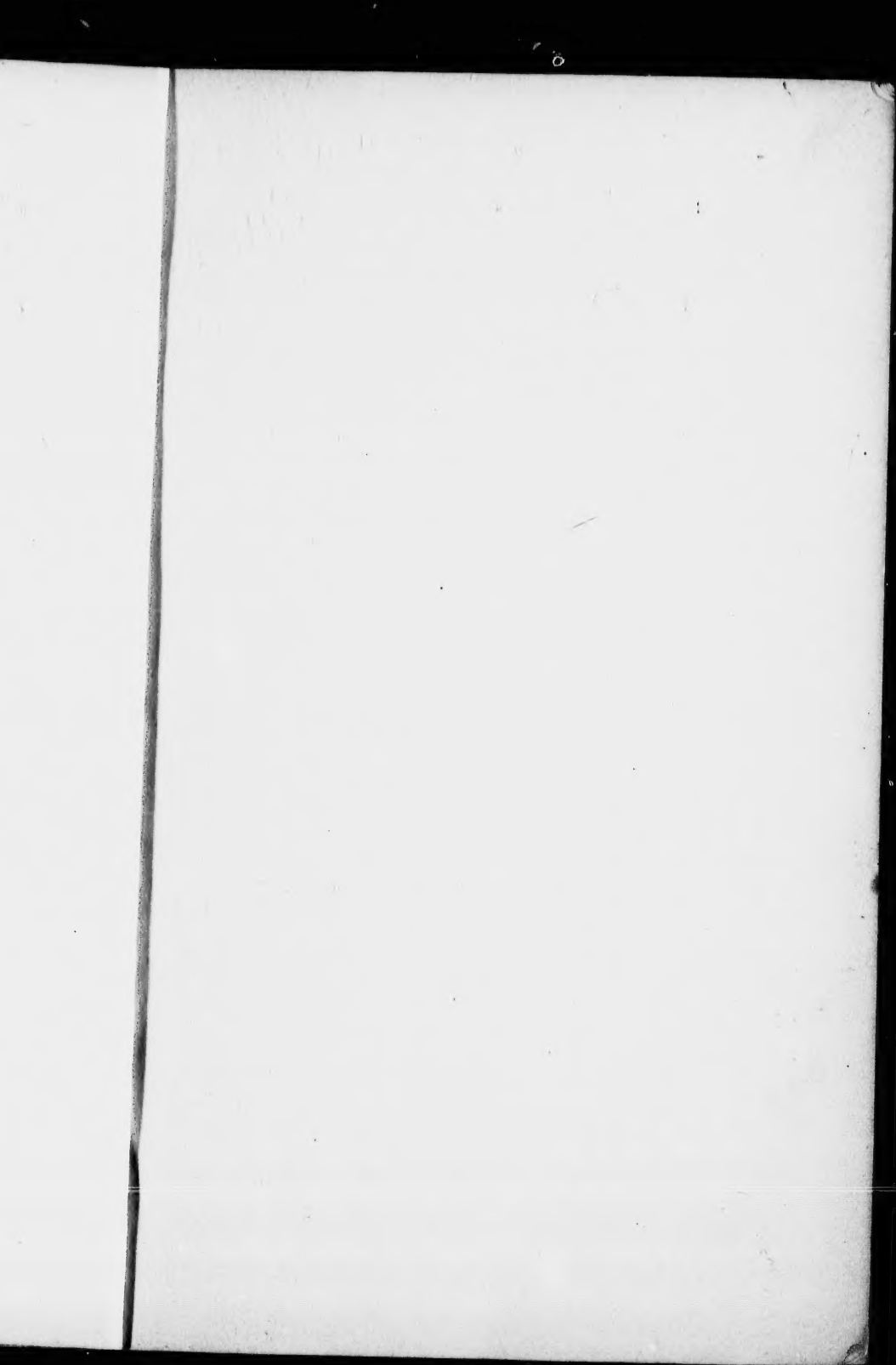
NOTES
ON
Introduction to the New Testament

BY
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Introduction to the New Testament.

CHAPTER I—DEFINITION AND DIVISIONS.

Under the title of **Introduction** we are to give our attention to those studies which acquaint us with the history of the Bible as a collection of books, with its form and with a general view of its contents.

In this literary study of the Word of God we will find how important it is to look at Revelation as a **whole**, to recognize the relation borne by part to part, to note the chronological order of the parts and the manner in which they reflect the human agent in their composition and adapt themselves to the people to whom they were first given. It will therefore be necessary to keep the **historical circumstances** in which the books were given carefully in view in order that there may be no failure to note each advance in the delivery of doctrine, in the maturing of Church organization, and in the development of Christian life.

The topics to be treated in this course of lectures divide themselves into **three main classes** :

I. What books constitute the New Testament and by what right are they included in it? This is usually called the study of the **Canon** of the New Testament.

II. How are we to assure ourselves that these books have been transmitted during eighteen centuries in practically the form in which they were given? How are we to detect and remove such alterations as may have been incorporated in them by the errors of copyists, and what can we do in the way of restoring the text to its original purity? This is the problem of **Textual Criticism**.

III. What evidence can be adduced to show that the books of the New Testament were written at the time they claim to have been written, and by the authors whose names they bear? What are their literary and doctrinal characteristics and what place do they hold in the scheme of revelation? These questions are to be discussed under the head **Special Introduction.**

DIVISION I.—THE CANON OF THE NEW TESTAMENT.

CHAPTER II.—INTRODUCTORY.

[For fuller treatment, see Westcott's Canon of the New Testament and Charteris's Canoncity.]

The Canon of Scripture may be defined as the collection of books which forms the original and authoritative written rule of the faith and practice of the Christian church.

The word Canon (*κανών*) means originally a straight rod especially in its use as a standard of measurement. The word occurs in the New Testament (2 Cor. 10 : 13-16, Gal. 6 : 16) but not in the sense of a collection of authoritative sacred books. It is used by the early Christian fathers especially in such phrases as "The rule of faith," "The rule of truth," "The rule of the church." The derivatives "canonical," "canonized," were used by Origen (c. 185-c. 254) and other fathers in the sense of being acknowledged as authoritative, but there is no extant example of the use of the noun "*canon*" as applied to the Scriptures till we find it in some verses of Amphilochius (c. 380 A.D.), where the word indicates the rule by which the contents of the Bible are to be determined. But although the *name* now used was thus late, the *thing*—an authoritative collection of religious books—was much earlier. The word is used in two senses—active and passive. Canonical books are those admitted into the collection by rule, or they are those which form part of the rule and give that rule to the church.

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The name of the collection of books is variously given :

1. That which stands highest as far as the claims of antiquity and authority affect our estimate is **Scripture; the scriptures; the holy Scriptures**. This name was used by the Jews in pre-Christian times and in the New Testament it is found in such places as Matt. 21 : 42, Luke 24 : 27, John 8 : 39, Tim. 3 : 5. They were so called, no doubt, not only because they comprehended the national literature but because as authoritative they were by way of eminence "*the writings*." So the men who professionally copied, and studied and interpreted these writings (*γράμματᾶ*) were called *γραμματεῖς*, "the writers," "the scribes," and when these books were quoted it was sufficient to say "It is written" (Matt. 4 : 4, 6) or *the Scripture saith* (Rom. 4 : 7).

2. **The Bible**. The Greek word occurs in 2 Tim. 4 : 13, Rev. 5 : 1, 10 : 3, but simply with the meaning "book," and not in the distinctive sense in which it is now used. The name *τὰ βιβλία* or *τὰ βιβλία* was first applied by the Jews of Alexandria to the collected books of the Old Testament and was afterwards extended to later Christian writings.

3. **The New Testament**. This name is derived from the expression used by our Lord at the institution of the rite which was to commemorate His death. "This cup is the new testament in my blood." The word "testament" is better translated "covenant" in the Revised Version, in contrast with the old covenant made with Moses. The use of the word "testament" here was due to the Latin word *testamentum*, which in the Vulgate was used as equivalent to the Greek *διαθήκη*. In the fourth Christian century when some name became necessary to distinguish the books of the new covenant from those of the old, the title "New Testament" having specially sacred associations from being repeated at every celebration of the Lord's supper came into general use, and in spite of its inexactness has survived.

General Literary Characteristics.

The New Testament comprises twenty-seven books, written by nine different authors (assuming that the Epistle to the

Hebrews was written by some other person than St. Paul), during a period of about 50 years. These books vary in form and character. The first in order are historical, the next doctrinal, and these are followed by a portion which is characterized by visions and prophecy. They were called forth on various occasions to meet, as they arose, the needs of the early Church. Some of St. Paul's epistles seem at first sight to have had an entirely local and incidental reason for existence, others seem to have the whole Church in view. Luke dedicates his gospel and the Acts of the Apostles to Theophilus, though doubtless intending them for general circulation. St. Paul evidently intended the epistle sent to a special community to reach a larger circle when he says: "And when this epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the epistle from Laodicea." (Col. 4:16.)

The Process was Gradual.

The collection of the books of the New Testament into a body of doctrinal and practical divinity, the recognition that in the matter of authority they were on a par with the Scriptures of the Old Testament, and the separation of canonical from non-canonical books, was gradual.

The influences which at length made such a collection imperative were:

1. The insufficiency and uncertainty of oral tradition for the guidance of the early Church.
2. The need of some explicit and authoritative standard for the conviction of heresy and the exclusion of apocryphal books.

The reasons why the collection of these sacred writings took place so slowly were:

1. The slow and precarious means of communication between places where the Church was established and where were treasured up the writings, which had in several cases been specially addressed to these communities. In thinking of the way in which the Church at Antioch or at Jerusalem became acquainted with the epistles to the Romans or to the Colossians

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we must leave out of view modern conditions marked by the railway and the printing press. The process of multiplying these writings was tedious and costly ; even if each portion had been seen from its issue to be authoritative over the whole Church (which is disputed), the difficulties of communication would have made the work of familiarizing the whole Christian community with the gospels and epistles, a slow process.

2. Besides, there was already a body of oral tradition which met for a time the necessities of the situation, and the early teachers of Christianity, following Oriental ideals, were content to perpetuate in oral form the teachings which had come from the Savior. The apostles were disciples of a master who had left no writings behind Him, and they recognized that their great work was to preach the gospel, not to write it down ; to found a present Church, not to legislate for one of the future. Content, like the great body of the Christians, with the writings already extant in the Scriptures of the Old Testament, and with what memory recalled of the Lord's words to the minds of men still alive, the resort to writing was under the impulse of necessity rather than freely chosen : " I had many things to write, but I will not with ink and pen write unto thee, but I trust I shall shortly see thee and we shall speak face to face " (3 John 13-14). It was only after the Apostles had passed away and but gradually even then, that the necessity appeared for the collection of their scattered writings.

Divisions of the History.

"The history of the New Testament canon may be conveniently divided into **three periods**.

1. The first extends to the time of Hegesippus (c. 170 A. D.) and includes the era of the separate circulation and gradual collection of the Apostolic writings.
2. The second is closed by the persecution of Diocletian (A.D. 303), and marks the separation of the sacred writings from the remaining ecclesiastical literature.
3. The third may be defined by the third council of Carthage (A.D. 397), in which a catalogue of the books of Scripture was formally ratified by conciliar authority.

The first is characteristically a period of tradition, the second of speculation, the third of authority; and it is not difficult to trace the features of the successive ages in the course of the history of the Canon." *Westcott.*

CHAPTER III.—THE HISTORY OF THE CANON—THE FIRST PERIOD.

Naturally the allusions in the New Testament itself to any writings in the way of Christian literature are of the scantiest description. Luke, in the beginning of his gospel, speaks of "many" memoirs of the life and teaching of Christ as extant. Peter cites the epistles of Paul as Scriptures (2 Peter 3:16) and perhaps 1 Tim. 5:18, is an allusion to Mat. 10:10. But the New Testament writers distinctly claim that these writings are to be used for public purposes (1 Thess. 5:27, Col. 4:10, Rev. 22:18), and have an authoritative value (2 Thess. 3:6-14, Rev. 22:19).

The epistle of **Clement of Rome** to the Corinthians is probably the earliest Christian writing outside of the New Testament, and was written during the latter part of the first century. The sum of his testimony to the canonical books may be indicated by saying that he reminds the Corinthians of matters mentioned in Paul's first epistle to them, and from the way he refers to it, it is evident he had a copy of the epistle before him. "Take up," he says, "the epistle of the blessed Paul the apostle. What first of all did he write to you in the beginning of the gospel? Of a truth he spiritually enjoined you concerning himself and Cephas and Apollos because that they also ye had formed partialities &c." Many other passages also there are in which his words seem echoes of expressions in the epistles to the Romans and Hebrews, to 1st Peter, to Timothy and Titus, and less distinctly also to the gospels of Matthew and Luke.

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porary records other than the gospels and epistles. The best answer to that is to look at the method of quotation employed by Clement and the other early fathers. When, to verify a quotation it was necessary to refer to a roll in which a specified passage was certainly not easy of access, it is no wonder that quotations while, in the main, they give the sense, are often not verbally exact. Out of fifty-seven quotations which Clement makes from the Old Testament only seventeen follow the words of the original. He often runs two or more passages together, and in the case of the New Testament, as of the Old, his loose quotations and his allusions imply far more than they express. They imply that the Scriptures, which underlie his teachings, and to which he constantly though incidentally refers, are assumed without any need of argument to be known to and accepted by those to whom he wrote.

In the epistle of **Barnabas** (c. 119 A.D.) is apparently a quotation from Mat. 20:16, which very significantly is introduced with the words, "it is written". This was the usual formula for introducing citations from the Old Testament, hence apparently Barnabas puts this Christian writing in the same category with the Old Testament Scriptures.

Polycarp, bishop of Smyrna, who had been a disciple of the Apostle John, and whose martyrdom occurred probably little later than the middle of the second century, gives valuable testimony. His epistle is imbued with the spirit of the gospels—he is acquainted with the synoptists and he makes use of most of Paul's epistles as well as 1st Peter. In writing to the Philippians at their request, he says: "Do we not know that the saints shall judge the world as Paul teaches? But I have neither seen nor heard of any such thing among you, in the midst of whom the blessed Paul labored, and who are such as he commends in the beginning of his epistle. For he boasts of you in all those churches which alone then had known the Lord, but we [of Smyrna] had not yet known Him."

Papias, bishop of Hierapolis, had been a comrade of Polycarp, and a contemporary with the daughters of Philip, who lived at Hierapolis. Papias says, "Matthew composed

the oracles in Hebrew, and each one interpreted them as he was able." Of Mark his account is: "This also the Elder [John] used to say. Mark having become Peter's interpreter though he did not [record] in order that which was either said or done by Christ. For he neither heard the Lord nor followed him, but subsequently as I said [attached himself to] Peter, who used to frame his teaching to meet the [immediate] wants [of his hearers] and not as making a connected narrative of the Lord's discourses. So Mark committed no error as he wrote down some particulars, just as he recalled them to mind. For he took heed to one thing—to omit none of the facts that he heard and to state nothing falsely in [his narrative of] them."

Papias was acquainted also with 1 Peter and 1 John, with the Apocalypse and apparently with John's Gospel.

Justin Martyn wrote his first Apology about 138 A.D. and this was followed by his second Apology and by his Dialogue with Trypho. In them he frequently speaks of and quotes from the "Memoirs of the Apostles," e. g., "The Apostles in the memoirs of them which are called Gospels." "The memoirs which were drawn up by His Apostles and those who followed them." The references to Matthew and Mark are especially noticeable. There is no quotation from John, but its influence upon the style and thought is apparent. There are references to the Apocalypse by name and the statement is made that "The memoirs of the Apostles were read in their weekly meetings with the same frequency and solemnity as the writings of the prophets. There is no express mention of any of the Pauline epistles, but there are allusions and coincidences which lend color to the belief that Justin knew and used the writings of the Apostle Paul.

Tatian the Assyrian, a pupil of Justin, bears valuable testimony, especially to the fourth Gospel, in such quotations as "All things were made by Him and without Him was not any thing made," "This is the saying—the darkness comprehendeth not the light," and "God is a spirit." His *Diatessaron*, or History of Christ constructed out of the Four Gos-

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The Muratorian Fragment, so called because discovered by Muratori (published 1740), was written in Greek, though now found only in Latin, about 170 A.D., as is judged from internal evidence. It gives the first extant list of the books of the New Testament. It is mutilated both at the beginning and at the end, but assuming what there is no reasonable ground to doubt, that the missing introduction spoke of Matthew's Gospel, this fragmentary canon names all the books now regarded as belonging to the New Testament except the Epistle of James, the Epistle to the Hebrews and 2nd Peter. The Epistle of Jude and the two Epistles of John are referred to as having been doubted and yet received, and among the list is included the Apocalypse of Peter, though of this it is said, "some of our body will not have it read in the Church."

Summary of evidence from the First Period. The evidence up to this point is summed up by Westcott as follows : We have examined all the evidence bearing on the history of the New Testament canon which can be adduced from those who are recognized as fathers of the Church during the period which has been marked out. It has been shown that up to this point one book alone of the New Testament remains unnoticed : one Apocryphal book alone and that doubtfully, placed within the limits of the Canon. There is not, so far as I am aware, in any Christian writer during the period we have examined, either direct mention of or a clear reference to the 2nd Epistle of Peter, and the Apocalypse which bore his name partially usurped a place among the New Testament Scriptures. Nor is this all : it has been shown also that the form of Christian doctrine current throughout the Church as represented by men most widely differing in national and personal characteristics, in books of the most varied aim and composition is measured exactly by the Apostolic canon. It has been shown that this exact coincidence between the Scriptural rule and the traditional belief is more perfect and striking as we apprehend more clearly the differences which co-exist in both. It has been shown that the New Testament in its integrity gives an adequate explana-

tion of the progress of Christianity in its distinct types, and there is no reason to believe that at any subsequent time such creative power was active in the Church as could have called forth writings like those which we receive as Apostolic. These are the rule and not the fruit of the Church's development.

But at present the argument is incomplete. It is still necessary to inquire how far a canon was publicly recognized by national churches as well as by individuals; how far it was recognized even by those who separated from the orthodox communion, and on what grounds they rejected any part of it.

CHAPTER IV.—THE HISTORY OF THE FIRST PERIOD.—*Continued*

THE EVIDENCE OF VERSIONS AND OF HERETICS.

The Early Versions.

The oldest and most important version is the **Syriac Peshito**. The word Peshito means faithful or simple, and the version was so called because it adhered to the text and did not include, as was the fashion of the time, mystical and allegorical paraphrases. It was in early and general use in the communities in which Syriac was spoken before schisms began to separate these into sects which held next to no religious communication with each other, and hence it is usual to assign to it a place in the second century. The Peshito contains the canon as we have it, except that it lacks Jude, 2nd Peter, 2nd and 3rd John and the Apocalypse. The use of this version having been so general, we may regard this list as the testimony of the Syriac Church in the 2nd century. The volume contains no uncanonical book and its omission of books elsewhere included is susceptible for the most part of easy explanation. In respect to 2nd Peter the position of the Peshito is the same as that of the writers already quoted. There is scarcely any historical evi-

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The **Old Latin** version was made not for the churches of Italy, because Rome was during the second century in a great measure a Greek city, but for the large and vigorous church in North Africa—and it must have been made early in the second century, because Tertullian, who quotes it before the end of the century, found that it had been so long and so generally in use that its phraseology had moulded the religious conceptions of the African church. In its earlier form this version included the same books as the Muratorian canon, i.e., all except Hebrews, James and 2nd Peter, but before the time of Tertullian Hebrews had been added. The testimony of this version may be regarded as the voice of the Church in North Africa.

The Evidence of Heretics.

The treatment which the books of the New Testament received at the hands of heretics and sceptics during the second century is hardly to be explained except on the supposition that they are the actual productions of the age to which they are commonly assigned. These writers bear valuable though unintended and partial testimony to the genuineness and canonicity of the Gospels and Epistles. They sometimes quote them as contradictory, or as containing nothing new, or as being inconsistent with the Old Testament; they expunge certain passages or reject even whole books which they cannot force into harmony with their doctrinal systems; but with scarcely an exception their testimony is in favor of the canonical writings and such portions as they reject are rejected on doctrinal, not on critical grounds. In no case do they set up avowed rivals to the accepted books. They wish only to expound, to commend or to supplement them.

The value of this witness was early recognized and insisted upon by the fathers. Irenaeus says : So great is the surety of the Gospels that even the very heretics bear witness to them, that each one of them taking the Gospels as his starting point endeavors thereby to maintain his own teaching.

Basilides was a Gnostic philosopher who flourished in Alexandria about 125 A.D. In an account given of him by Hippolytus occur these words : "This," says he (i.e. Basilides) "is that which is said in the Gospels, 'That was the true light which lighteth every man that cometh into the world,' so apparent a quotation from John's Gospel that it implies the existence of that Gospel before 125 A.D.

Marcion, an exponent of Gnostic criticism, wrote about 135 A.D., and attempted to use the Christian books as the basis of his teaching. In this interest he issued a canon of his own (the earliest list of which we have any record), consisting of the Gospel according to Luke, much mutilated to suit Gnostic views, and ten of Paul's Epistles with scarcely any change. His preference of Paul seems to have been due to an exaggerated estimate of Paul's antagonism to the law and his adoption of one of the extant Gospels, which with all his omissions badly served his purpose, is proof of how firmly imbedded the Gospels were in the religious life of the people, and how hopeless the introduction of a new Gospel seemed to him to be.

Simon Magus, Menander, Cerinthus, Valentinus, Heracleon and the Clementine Homilies bear further testimony in the same direction, but for details the student who wishes to pursue the subject further is referred to one of the works specially devoted to the subject of the Canon.

Summary.

The following summary of the evidence based upon the history of the first period is condensed from Westcott :

1. The evidence which has been collected is confessedly fragmentary both in character and substance. And that must be so, follows from the nature of the case. But when the fragments are combined, the result exhibits the chief marks of complete trustworthiness.

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(1.) It is of wide range both in time and place. Beginning with Clement of Rome, the companion of St. Paul, an uninterrupted series of writers belonging to the chief churches of Christendom witness with more or less fulness to the books of the New Testament, and though the evidence is thus extended yet it is not without its points of connection. Most of the writers who have been examined visited Rome: all of them might have been acquainted with Polycarp.

(2.) The character of the evidence is no less striking than its extent. The allusions to Scripture are perfectly natural. The quotations are prefaced by no apology or explanation. The language of the books used was so familiar as to have become part of the common dialect. And when men speak without any clear intimation that the opinions they express are peculiar to themselves, it is evident that they express the general judgment of their time. The various testimonies which have been collected thus unite in one; and that one is the general judgment of the Church.

(3.) This is further shown by the uniform tendency of the evidence. It is always imperfect, but the different parts are always consistent. It is derived from some of the most different characters, and yet all that they say is strictly harmonious. Scarcely a fragment of the earliest Christian literature has been preserved which does not contain some passing allusion to the apostolic writings; and yet in all there is no discrepancy. The influence of some common rule is the only natural explanation of this common consent.

Nor is evidence altogether wanting to prove the existence of such a rule. The testimony of individuals is expressly confirmed by the testimony of churches. Two great versions were current in the East and West from the earliest times, and the versions which they exhibit agree with remarkable exactness with the scattered and casual notices of ecclesiastical writers. And their common contents—the four Gospels, the Acts, thirteen Epistles of St. Paul, the first general Epistles of St. Peter and St. John—constitute a canon of acknowledged books. And the agreement of independent writers is not limited to those

who were members of the same Catholic church ; the evidence of heretics is even more full and clear ; and when they differ from the common opinion, doctrinal, and not historical objections occasioned the difference.

(4) One circumstance which at first sight appeared to embarrass the enquiry, has been found in reality to give it life and consistency. A traditional word was current among Christians from the first coincidently with the written word. It is difficult, indeed, to conceive that it should have been otherwise if we regard the Apostles as vitally connected with their age ; but it is evident that the two might have been in many ways related as to have produced an unfavourable impression as to the completeness of our present Canon. But, now, on the contrary, the New Testament is found to include all the great elements which are elsewhere referred to apostolic sources. Many imperfect narratives of our Lord's life were widely current, but the Canonical Gospels offer the types on which they were formed. In the first ages the New Testament may serve once as the measure and as the rule of tradition.

2. For the earliest evidence for the authenticity of the books of which it is composed is not confined to direct testimony. Perhaps that is still more convincing which springs from their peculiar characteristics as representing special types of Christian truth. No one probably will deny the existence of distinguishing features in the several forms of Apostolic teaching, and the history of the sub-apostolic age is the history of corresponding differences developed in the early Christian writers, and in turn transformed into the germs of heresy. The ecclesiastical phase of the difference is in every case later than the Scriptural ; and thus, while I have spoken of the first century after the Apostles as the dark age of Church history, the recognition of the great elements of the New Testament furnishes a satisfactory explanation of the progress of the Church during that critical period, which, on the other hand, offers no place for the forgery of such books as are included in the Canon.

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(1.) But while the evidence for the authenticity of the canonical books of the New Testament is up to this point generally complete and satisfactory, it is not such as to remove very doubt to which the subject is liable. At present no trace has been found of the existence of the second Epistle of St. Peter. And the Epistles of St. James and St. Jude, the second and third Epistles of St. John, the Epistle to the Hebrews, and the Apocalypse, were received only partially, though they were received exactly in those places in which their history was most likely to be known.

(2.) And more than this, the idea of a Canon itself found no public and authoritative expression except where it was required by the necessities of translation. But though during the first age, and long afterwards the Catholic Church offered no determination of the limits and groundwork of the Canon, they were practically settled by that instinctive perception of truth, if it may not be called by a nobler name, which I believe can be recognized as presiding over the organization of the early Church.

The Canon of Marcion may have been the first which was publicly proposed, but the general consent of earlier Catholic writers proves that within the Church there had been no need for pronouncing a judgment on a point which had not been brought into dispute.

The formation of the Canon may have been gradual, but was certainly undisturbed. It was a growth and not a series of contests.

In the next part it will be seen to what extent this agreement as to the Catholic Canon was established at the end of the second century. And this will furnish in some degree a measure of what had been already settled. The opinions of Irenaeus, Clement and Tertullian were formed by influences which were at work within the age of Polycarp; and it is wholly arbitrary to suppose that the later writers originated the principles which they organized.

CHAPTER V.—THE HISTORY OF THE CANON.—Continued

SECOND PERIOD—A.D., 170-303.

The occasional and defensive character which marks Christian writings during the first period now disappears as the theologians and philosophers of the new faith begin to vindicate for themselves a foremost place in the world's thinking and the world's literature. The chain of evidence bearing upon the Canon is distinct and abundant.

Let us look first at the **testimony in favor of the Canon as a whole** and the books which were on all hands acknowledged to belong to the Canon (*ὁμολογούμενα*.)

As representing the **Gallican** church one may quote Irenæus (A.D. 180-200) and the epistle which was addressed at a time of persecution under Antonius Verus by the churches of Lyons and Vienne to their brethren in Phrygia, who held the same faith and hope of redemption as themselves. In the writings quotations from and allusions to the gospels and epistles abound.

As representing **Alexandria**, Pantænus and Clement are valuable witnesses. Speaking of his teachers Clement says: "And these were preserving the true tradition of the blessed teaching directly from Peter and James, from John and Paul, the holy Apostles, son receiving it from father (but few are they who are like their father) came by God's providence even to us, to deposit among us those seeds [of truth] which were derived from their ancestors and the Apostles."

Origen quaintly says: "When our Lord Jesus Christ came, whom Joshua (or Jesus), son of Nun, prefigured, He sent His Apostles as priests bearing the trumpets of the magnificent and celestial doctrines of grace. First comes Matthew, whose gospel sounds the sacerdotal clarion, Mark also, Luke and John sound each his own trumpet; then Peter blows the trumpet."

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rumpets of his epistles ; James also, and Jude. Then, notwithstanding his first blasts, John sounds others in his epistle and apocalypse, as also Luke when he describes the Acts of the Apostles. Finally comes, moreover, he who said (1 Cor. 4:9), 'I think that God hath set forth us the Apostles last ;' and when he fulminates his fourteen epistles, the walls of Jericho fall from their very foundations,—all the machinations of idolatry and all the logmas of philosophy."

The Disputed Books. During the first period and in some measure also during the second period there were certain books for which the evidence was less clear than for others (*ἀποκρίματα*). It is now proper to give some special attention to these disputed books although the detailed discussion of their right to a place in the Canon will be in order when we come to consider the special introductions to these books. They are the epistles of James, Jude, 2 Peter, 2 and 3 John, the Hebrews and the Apocalypse.

As far as we have hitherto gone the case stands as follows : The epistle of James is referred to by Hermas and probably by Clement of Rome, and is included in the Peshito, but it is not found in the Muratorian Canon, nor in the Old Latin. The epistles of Jude and 1st and 2nd John are supported by the authority of the Muratorian Canon and of the Old Latin version. No certain trace has yet been found of the 2nd epistle of Peter. The epistle to the Hebrews is mentioned by Clement of Rome and by Justin. It appears in the Peshito but not in the Muratorian Canon nor in the *Vetus Italia*. The claim of the Apocalypse is supported by Justin who speaks of it as written by the apostle John ; it is referred to by Papias and Melito ; it is found in the Muratorian Canon but not in the Peshito.

From these statements it will be noticed that the reception of each of these books seems to have been determined in a considerable degree by **geographical considerations**. The testimony in favor of the epistle of James and that to the Hebrews is found principally in the Syrian church, that in favor of 2nd and 3rd John and Jude in the Western Church and that in favor of the Apocalypse in Asia Minor.

Let us now sketch briefly the evidence in favor of these books during the second period, as it has been preserved in the several geographical divisions of the Church.

The Alexandrine Church is represented by Pantænus, Clement, Origen and Dionysius, of whom Clement and Origen are the most important as being the writers whose works are most fully preserved to us. The testimony of this church is generally uniform and clear. In addition to the acknowledged books, the epistle to the Hebrews and the Apocalypse were received then as divine scripture even by those who doubted their immediate apostolic origin. The two short epistles of St. John were well known and commonly received; but no one except Origen, as far as can be discovered now, was acquainted with the second epistle of St. Peter and it is doubtful whether he made use of it.

The Latin Churches of Africa are represented mainly by Tertullian, by Cyprian and by Lactantius. These writers either exclude or ignore the epistle to the Hebrews; with the exception of one quotation by Tertullian from Jude, they make no allusion to the disputed catholic epistles, but their evidence on behalf of the Apocalypse is ample.

Of the Roman Church, Minucius Felix and Hippolytus stand out as representatives. Their evidence is defective but goes to show that they recognized the Apocalypse as scripture but refused to admit the epistle to the Hebrews to be the work of the apostle Paul.

The Churches of Asia Minor numbered among their writers during this period such men as Irenæus and Gregory of Neo-Cæsarea. These churches accepted the Apocalypse, and 2nd John (which practically carries with it 3rd John); but there is no trace of the use of the epistle of St. Jude. There is one clear reference to the epistle to the Hebrews but no certain instance of the use of St. James or 2nd Peter.

The Churches of Syria are represented by Serapion, Paul of Samosata and Pamphilus. In this church we find the first traces of a complete Canon at the beginning of the fourth century.

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In all these parts of the church there was a growing recognition of the unity and wholeness of the scriptures and the claim that it was to be regarded as the ultimate rule by which to determine the faith and practice of Christians.

The age was not only constructive but conservative ; and thus the evidence for the New Testament Canon, which has been gathered from writers of the third century, differs from that of earlier date in fulness rather than in kind.

But the fulness of evidence for the acknowledged books coming from every quarter of the Church, and given with unhesitating simplicity, can surely be explained on no other ground than that it represented an original tradition or an instinctive judgment of Apostolic times. While on the other hand the books which were not universally received seem to have been in most cases rather unknown than rejected. The Apocalypse alone was made the subject of a controversy, and that purely on internal testimony. For it is well worthy of notice that the disputed books (with the exception of the second Epistle of St. Peter, the history of which is most obscure), are exactly those which make no direct claim to Apostolic authorship, so that they might have been excluded from the Canon even by some who did not doubt their genuineness. In the meantime Apocryphal writings had passed almost out of notice, and no one can suppose that they were any longer confounded with the Apostolic books. Nothing more, indeed, was needed than that some practical critics should give clear effect to the implicit opinion which was everywhere held ; and this, as we shall see in the next chapter, was soon furnished by the interrogations of the last persecutor.

CHAPTER VI.—THE HISTORY OF THE CANON.—*Continued.*

THIRD PERIOD.—A.D. 303-397.

Earlier persecutions of the Christian Church had been directed against its leaders and teachers, but in the reign of Diocletian a change of policy was inaugurated and an attempt was

made to destroy the writings in which its teachings were embodied. And as some Christians took advantage of the leniency of heathen magistrates by giving up "useless books" and so securing immunity, the persecution had the effect of leading to a more distinct segregation of the acknowledged scriptures of the Christians. Those who gave up books (*traditio*) were denied re-admission to the church by a stricter party (the Donatists) within the Christian community, and this led to a schism which helped too to a more minute specification of the acknowledged books.

Only one author of this period needs to be mentioned, his testimony is of the highest importance—**Eusebius** (265-340), the Church historian, gives a list to the following effect:

1. Confessedly genuine books (*ὁμολογούμενα*)—the four Gospels, Acts, Epistles of Paul (number not stated), First John, First Peter, and "if possibly such a view seem correct," the Apocalypse.

2. The books which were spoken against (*ἀντιλεγόμενα*) "although they were all known and approved by many," the Epistles of James, Jude, 2nd Peter, 2nd and 3rd John.

3. Spurious (*νόθα*). The Acts of Paul, Pastor of Hermas, the Revelation of Peter, Epistle of Barnabas, Institutions of the Apostles and "if such an opinion seem correct, the Revelation of John, which some reject but others rank among the genuine."

In this section Eusebius gives a modified approval of the admission of the Epistle to the Hebrews, which he reckons among Paul's Epistles, and Revelation.

Several other writers of the fourth century give lists of books, e.g., Athanasius of Alexandria (d. 373), who first uses the word "canon" in our sense, Cyril of Jerusalem (d. 386), Gregory of Nazianzum (d. 389) and Epiphanius, Bishop of Salamis (d. 403). All agree in giving our present N. T. except that they leave out the Apocalypse. So also does the list of the Council of Nicaea (A.D. 325). These, then, may be taken as the voice of the Eastern Church.

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The Western Church also during this century reached a decision about the Canon. Ambrose (d. 379), Jerome (d. 420), Augustine (d. 430) are the writers whose testimony is of most value. These all include the Apocalypse, and while they admit that the disputed Epistles have often been set aside, they include them also. When the Council of Carthage (A.D. 397) pronounced in favor of the books now accepted the Canon may be regarded as settled.

CHAPTER VII.—NON-CANONICAL AND APOCRYPHAL BOOKS.

During the centuries while the Canon was in process of settlement many apocryphal books appeared, of which several exercised great and wide influence in the Church and others were the sources or advocates of dangerous heresy. Every part of the New Testament is paralleled in these writings: we have **apocryphal Gospels, Acts, Epistles and Revelations.** In the Gospels in some cases the author seemed merely to aim at collecting and arranging what was floating in tradition; in others he strove to produce a definite dogmatical effect. Nearly always his method was to elaborate what was merely implied in the canonical books or to describe the literal fulfilment of some Jewish expectation in regard to the Messiah. For the sake of securing a higher regard and a more general acceptance of his work, he concealed his own name and put his book forth in the name of some Apostle or Disciple.

Some of these works were for generations regarded as the product of inspiration and they were listed with the canonical books and read in churches. We possess the texts or parts of the text or at least know the names of some fifty apocryphal gospels and of a small number of parallels of the other classes of books.

The Gospel according to the Hebrews is one of the best Apocryphal productions; it was written in Chaldee, as used by the Nazarenes and was translated into Greek and Latin by Jerome. Some critics are of opinion that it is older than any of the canonical Gospels.

The Protevangelium of James, ascribed to James the brother of the Lord, comprises in twenty-five chapters, the period from the announcement of the birth of Mary to the Massacre of the Innocents. It is very old, was widely circulated and shows traces of Ebionitic origin.

Some writings ascribed to the early fathers ranked for time with the Canonical Gospels. **The First Epistle of Clement** of Rome was read in the churches, is quoted in the same manner as Scripture by Irenæus, and is found in the Codex Alexandrinus. The Pastor of Hermas was also read in the churches, is mentioned as inspired by Irenæus, Clement of Alexandria, and Origen, and is found in the Codex Sinaiticus. Somewhat similar respect was paid to the Epistle of Polycarp and the Epistle of Barnabas.

But the opinion gradually grew that the best of the books, while valuable for spiritual or moral edification, were upon a far lower plane than the "acknowledged" books, and that the writings which imposters tried to palm off as genuine productions of the Apostles, were not to be classed even among "spurious" books, but wholly set aside as every way absurd and impious.

CHAPTER VIII—MODERN HISTORY—LINES OF PROOF

The question of the Canon remained without change and with but little attention till the time of the reformers when the revival of learning and in the deepened attention given to the study of the Scriptures it was inevitable that the subject should be re-opened.

Luther expressed with characteristic freedom his opinion on the disputed books. He placed the epistle to the Hebrews, James, Jude and the Apocalypse at the end of his translation. In the preface to the Hebrews he says: "Up to this point we have the right certain capital books of the New Testament. The four following, however, have had of yore a different standing."

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The epistle to the Hebrews was, in his opinion, written by a disciple of the apostles, an excellent, learned man, whose book deserves all respect, although "wood, hay or straw may be mingled in it; and it must not, indeed, be put on the same footing with the apostolic epistles."

Jude, he says, is a book worthy of praise, but not to be ranked with the capital books, which lay the foundations of the faith, since the author shows that he is a disciple of the apostles, and appeals to sayings and narratives that are nowhere found in Scripture. He admires the epistle of James, and holds it to be good; but as it teaches the law rather than Christ, and gives righteousness to works, it is no apostle's writing. "It is the work of some good pious man, who perhaps caught up some sayings from disciples of apostles and threw them on paper." Compared with the writings of John, Paul and Peter it is an epistle of straw (*eine recht stroherne Epistel*). Of the apocalypse, Luther judged still more unfavourably; its contents he thought disproved the idea that an apostle wrote it.

Calvin speaks of the first epistle of John, and takes no notice of the second and third epistles of John. In like manner he leaves untouched the apocalypse. The epistle to the Hebrews he accepts as an apostolic epistle; although he denies that Paul wrote it, and credits it to a disciple of the apostles. Of the second Peter, he says, that since the "majesty of the spirit of Christ" is exhibited in it, he hesitates to reject it wholly, and is inclined to attribute it to one of Peter's disciples. James deserves no reason to reject; and Jude he will not discard, since it is useful to read, and contains in it nothing at variance with the purity of apostolic doctrine.

Tyndale, the English translator, in his first edition presents twenty-three books which he numbers, and then adds without numbers Hebrews, James, Jude and the apocalypse. In later editions he modifies this position somewhat and expresses upon these books a more favorable opinion than Luther.

We see then that the books of the New Testament owe their canonical authority not to any deliberate and concerted

action of churches or of councils ; **they gravitated together** by their own inherent worth, and for the second epistle of Peter for instance, the historical evidence for which is decidedly less than for any of the others, the proof is immeasurably stronger than can be adduced in favor of the epistle of Barnabas or the Pastor of Hermas, the best attested of the apocryphal books. Or to put the argument in another form : in order to see how strong the argument is on behalf of these writings of John or Paul it is only necessary to compare it with the evidence in virtue of which we accept certain other writings as the work of Julius Cæsar or Xenophon. The argument in the case of the Scriptures is incomparably the stronger.

Kinds of Proof.

The grounds on which canonical authority has been attributed to the books of the Bible have been differently conceived. According to one class of views the reasons are entirely **objective**.

1. The church has pronounced in favor of certain books, and they are to be received on the authority of her *ipse dixit*. The Council of Trent (A.D. 1546), for instance, endorsed with respect to the New Testament the canon which we receive, and so settled the matter.

2. The canon is established by the history of the books, and the judgment of history is final. This seems to be the position of the Church of England, although the position of the XXXIX Articles is ambiguous because it gives no list of books, but receives those of whose canonical authority there never any doubt in the church—a definition which is not consistent with her practice.

Another class have been guided entirely by **subjective** considerations.

3. According to Luther and the other reformers each man's own judgment is to enable him to decide questions of canonicity irrespective of the evidence of the treatment of any book by the early church.

4. Coleridge and some others like-minded would go further and carry the question out of the field of the judgment. On

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5. The safe course to follow is found in combining the objective and the subjective lines of proof. By the latter we place ourselves in entire subjection to the will of God as He revealed it, but in what books that will is revealed can only be known by the exercise of historical criticism. It cannot be said that we have the authority of any statement based upon revelation informing us what the particular books are which constitute the canon.

The articles in the **Confession of Faith** on Holy Scripture are as follows :—

The authority of the Holy Scripture, for which it ought to be believed and obeyed, depends not upon the testimony of any man or church, but wholly upon God, (who is truth itself) the author thereof; and therefore it is to be received, because it is the Word of God.

We may be moved and induced by the testimony of the church to an high and reverend esteem of the Holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

SECOND DIVISION—TEXTUAL CRITICISM.

CHAPTER IX.—INTRODUCTORY—EARLY MANUSCRIPTS

Having determined in the foregoing chapters what books constitute the Bible, our next duty is to discover and establish the contents of these books and the textual criticism of the Bible or, as it is often called, Biblical Criticism has for its **object** the work of settling the genuineness of the text of Scripture, i. e., what words were they which the writers used in communicating to us the divine revelation? The term "criticism" as applied to the Bible has come in recent years to be used in a double sense, now distinguished into Lower Criticism and Higher Criticism.

Lower Criticism, to which we are now to address ourselves, has to do with such subjects as the history and comparative value of certain manuscripts, the question whether certain words and verses really belong to the text in its present state, and in general it undertakes to restore the writing nearly as possible to the condition in which it left the hands of the author.

Higher Criticism addresses itself to such questions as those of authorship, literary style, theological attitude and the like.

The title Textual Criticism only applies to the lower criticism, and to that only therefore is our attention restricted in this section. Textual criticism, it will thus be seen, occupies but a small place in a theological curriculum. The object of a theological education is to make the student a well qualified messenger of the word of life. The Bible contains his message and he studies it for its sense. It is the text that conveys the sense, but the textual critic has nothing to do primarily with the sense. It is for him to determine the text and for the interpreter or exegete who follows him to extract the meaning.

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^{1/2} Common way of marking old manuscripts

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Sometimes no mark at top to signify contraction.

Sometimes they crowd in letters at end $EPX^{\epsilon}\tau\theta$
no punctuation, no division between words.

" outstanding capitals in early mss

notation $K\delta l = K$, $\gamma = \omicron\upsilon$

57. reading lessons were prepared as it was too laborious to copy the full scriptures

$APXH$ marks beginning of reading lesson

$TE\Lambda OS$ " End. " " "

reading lesson Book called Lectionaries

(Division of chapters came earlier
" of verses " later.

Lower Criticism

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Classes of Manuscripts.

The original manuscripts of the Bible have all disappeared. Indeed, in the second century, as we learn from Irenæus, they had ceased to be available for reference. Those which were written for ordinary use on papyrus became friable with age and thus perished, and the more costly copies written upon vellum were in many cases destroyed in the Roman persecutions or in some instances the writing was obliterated to make way for the copying of other matter. A few precious manuscripts have come down to us from the fourth, fifth and sixth centuries and these, with such others as were written before the ninth or tenth centuries, were distinguished from the products of a later age by being written in capital letters—*literae unciales*—letters an inch big,—they are from this circumstance called **uncials**. While those copies which were made between the ninth century and the fifteenth, when printing was invented and copying by hand ceased, are called **minuscules or cursives**, because they are written in a small running hand. Still further guides to the way of estimating the age of a MS are to be found in the material used, in the shape of the character, and in the form in which the text appears. The oldest manuscripts have no divisions between the words, no accents, no punctuation, no paragraphs nor marginal signs. Skill in the interpretation of these features makes it possible to assign the date of a manuscript with approximate certainty independently of any date appended to the document itself. Such dates, indeed, are usually to be trusted. Codex A. (Alexandrinus) has an inscription upon it to the effect that it was written by Thecla, an Egyptian princess who lived in the fourth century, about 325 A.D. But critics, while admitting that it originated in Egypt, are of opinion that it belongs to a date about 100 years later than that named.

Material of Manuscripts.

The autographs and very early copies were in all probability written upon papyrus (2 John, 12), the sheets of which were pasted together at the sides so as to form long ribbons, and where running cross ways, they were rolled up as a ribbon is,

and a MS was consulted by unrolling it and allowing the engaged end to curl up as the unrolling went on, so that only a small portion of writing was exposed at once. The writing was in short columns across this ribbon. But papyrus is friable and perishable, and was in the main displaced by vellum about the fourth century, although vellum had been in limited use much earlier (2 Tim. 4:13). The vellum did not lend itself readily to the form of a roll on account of its stiffness and the book form came into use, but the old style of writing in short narrow columns was retained. Codex Sinaiticus has four columns to the page, a whole antelope skin being required every two leaves, and Codex Vaticanus has three columns.

About the end of the tenth century a coarse paper made from cotton began to be used, but this was displaced in the twelfth century by paper made from linen rags.

Style of Penmanship.

The earliest specimens of Greek writing are in capital letters and are found not in the body of any extant MS, but in inscriptions and in the title pages of some old codices. The method of writing in capitals (strictly so called) was followed by uncial writing, a use of modified capitals which at first were square, thin and regular, showing that they were imitations of engravings on stone and metal, but afterwards with details which characterize each century, became coarser and modified in various ways either in the direction of added decoration with a view to rapid writing. The square characters disappeared, and sloping, oblong or oval letters took their place. Letters were crowded close together and began to touch one another until in the tenth century the uncial letters disappeared and cursive writing or running hand takes its place. In specimens belonging to the fourth century initial letters are no larger than others, but soon after they are made conspicuous by being made to project a little from the column. Then they stand out above the line of the column altogether. Next they are made larger than the ordinary uncial letters and following this comes the introduction of ornamentation and the use of distinctive colors. Indeed in some cases wealthy men had manuscript

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Punctuation and Other Marks.

The oldest manuscripts are written without division into words or sentences so that a whole book looks like one long word. The Vatican and Sinaitic codices have here and there a single point at the level of the top of the word to denote a pause in the sense. The ninth century affords the earliest examples of a change from continuous writing to separate words and this is gradually followed by the introduction of the ordinary marks of punctuation. The date when breathings and the accents began to be introduced is very difficult to determine on account of the fashion which prevailed in the seventh and eighth centuries of going over older manuscripts and inserting new marks, but perhaps these centuries indicate the time when the use of such marks became general. At an early date—very early in the fifth century—a division into line clauses (στίχοι) is made probably to assist the reader. These line clauses are of unequal length, being governed by the sense, but they are of the average length of hexameter lines or about as much as could be read with one inhalation of the breath. Some MSS are written with one στιχος to a line, but as this on account of the irregularity in the length of the lines led to the waste of rich costly vellum, it came to be usual to mark the end of each στιχος with a dot and write them continuously. This system of writing was called stichometry.

Paragraphs.

As early as the third century the gospels were broken up into small sections of which Matthew, for instance, is divided into 355. This was done by Ammonius and these Ammonian sections had been prepared specially with a view to the construction of a harmony of the gospels: their arrangement depended not upon the sense but upon the verbal coincidence or variation between one evangelist and another.

Eusebius improved and extended the harmony by constructing ten tables, the first of which contains the list of places (seven in all) in which all four evangelists agree. Nos. 2, 3 and 4 contain lists in which three of them have something in common and so on. The sections are marked in the margin in a way such as this ²²³, the upper figures indicating the number of the section and the lower figure that of the Canon. On referring to the table we find that Canon 2 contains passages common to Matthew, Mark and Luke, and that 223 indicates what this passage is, and where it is to be found in each of the evangelists. The numbers of the sections and Canons are found in the great majority of known manuscripts.

The τίτλοι indicate divisions of the gospels of another kind. They are determined by the sense and seem to be so called because the headings are noted sometimes in the margin, sometimes at the bottom of the page and sometimes in both places, and a list of them is generally prefixed to each book. These divisions were probably made for the sake of convenience for public reading. The Acts of the Apostles, the Epistles and the Apocalypse, were divided into sections according to several methods found in various manuscripts.

By another system of division which was introduced at a very early date, the gospels were divided into 57 reading lessons and adapted to the church services. The Acts and Pauline epistles were divided into an equal number of lessons. The beginning of each lesson was marked by the word ἀρχή or a contraction of it, and similarly the end was marked by the word τέλος.

Of the divisions used in modern editions of the Scriptures the chapters were introduced by Stephen Langton, who died A.D., 1228, and the verses by Henry Stephens, who published an edition of the Greek Testament in 1551. A decided improvement has been inaugurated by the revised version in other recent editions in relegating the chapter and verse divisions to the margin and no longer breaking up the text to receive them.

The titles now prefixed to the books and the subscriptions appended to many of them have no apostolic authority.

harmony by constructing a list of places (several Nos. 2, 3 and 4) something in common in the margin in indicating the number of the Canon. On re-examination contains passages of which that 223 indicates were found in each of the early Canons are found in the same places.

The gospels of another kind seem to be so called in the margin, sometimes in both places to each book. To the sake of convenience in the Epistles, the Epistles are arranged according to some

which was introduced into 57 reading lessons in the Acts and Pauline number of lessons. The word ἀρχή or beginning was marked by

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are attributed to Euthalius, a deacon of Alexandria. Of the subscriptions appended to the Pauline epistles three are absolutely contradicted by the contents of the epistles (1 Cor., Gal., 1 Tim.), and three others are difficult to be reconciled with them (1 and 2 Thess. and Titus).

Number of Manuscripts.

The number of ancient manuscripts extant is difficult to determine and is of no great value as a guide even when determined, for many are extremely fragmentary, and in some cases several manuscripts by different copyists and of different dates, are bound together to make one tolerably complete copy of the Canon. According to Scrivener the number of uncial manuscripts amounts to about 100, and of cursives to about 3000. This is an immense array of witnesses compared with the half-dozen or the dozen, which is all that can be produced to attest the genuineness of some of the best known classical writings.

Number of Various Readings.

These manuscripts disclose about 200,000 various readings. The way in which this portentously large number is reached is by comparing every manuscript successively with a standard text and counting every divergence, even in the spelling of a word as a variation. In some cases there are three or four variations based upon a single word. Some have no bearing whatever upon the sense, as *καὶ* for *καὶ ἐν*; *Μαθθαῖος* for *Ματθαῖος*; *ἢ* for *ἐπεὶ*; or *Ἰησοῦς Χριστός* for *Χριστός Ἰησοῦς*. Others are mainly erroneous, due to the carelessness or some explainable mistake of the scribe, so that they have no appreciable influence in determining our estimate of the text. The large number of various readings, as compared with those of classical texts, is not due to greater corruption of the text but to the larger number of manuscripts extant. The method of reproducing a manuscript by copying was especially liable to error, and each mistake was liable to be perpetuated when the copy into which was incorporated was used as a model by a new transcriber. The numerous variations, so far from giving occasion for suspicion or being marks of weakness, furnish the evidences of

many and independent witnesses as to the essential integrity and identity of the text through all the periods of its history. Dr. Hort says that "upon about one word in every eight, various readings exist, supported by sufficient evidence to bid the critic pause and look at it; that about one word in sixty has various readings upon it, supported by such evidence as to render the decision nice and difficult; but that so many of these variations are trivial that only about one word in every thousand has upon it substantial variation supported by such evidence as to counterbalance the efforts of the critic in deciding between the readings."

Richard Bentley's oft-quoted words are "Make your thousand (various readings) as many more, if numbers of copies can reach that sum; all the better to a knowing and serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice, shall not extinguish the light of any one chapter nor so disguise Christianity but that every feature of it will be the same."

Palimpsests.

On account of the scarcity and expensiveness of parchment, it was sometimes customary in mediæval times, to erase the letters from ancient manuscripts of which the burden was then little appreciated and use the material for other literary works. The erasure, however, not having been in all cases complete, the original writing has, in process of time, not infrequently re-appeared to assert its prior claim, or has been rendered decipherable by chemical means. Such a restored manuscript is called a palimpsest or *codex rescriptus*. A considerable number of these are found among the uncials. The most important is a codex of the 5th century which was erased in the 12th century to receive the works of Ephraem Syrus. The original writing was barely legible and moderately successful attempts have been made by the use of chemicals to make it clear.

Method of Notation.

In general terms it may be said that the Uncial MSS. are distinguished by the capital letters A, B, C, including for the more recently discovered MSS, selections from the Greek

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Hebrew alphabets. The cursives are designated by the Arabic numerals 1, 2, 3. The system is convenient but defective. There is great inequality in the number of manuscripts of the different portions of the New Testament and the same manuscript volume is moreover not always of the same date in its different parts. Hence, the whole New Testament being divided into four parts for convenience of criticism, and to accommodate the system to the usual form in which the MSS appear, the same letter is sometimes used to denote *different* manuscripts in the different parts. On the other hand different letters are sometimes used to indicate the same manuscript, including several or all the parts into which the New Testament is divided. In addition to this the changes and corrections which have been added to MSS by later hands are designated by small letters or figures above and to the right of the original symbols. Thus D² D³ indicate changes which have been made in D by two successive later hands.

The Most Important N. T. Manuscripts.

B The Codex Vaticanus [B], ^{Written about 4th Century} so called from its place of deposit, has apparently been in Rome almost from the foundation of the Vatican library about the middle of the 15th century. Through the illiberality of the Papal authorities it was practically inaccessible to biblical students till the publication of a not very satisfactory fac-simile edition by Roman Catholic scholars 1868-1881.

most complete, oldest of N.T. in existence has Greek version of OT

From some peculiarities of the language it is thought that the transcription must have been made in Egypt, although some critics contend for the West. There are three columns on each page. The text is written continuously with no division of words, and the letters are equally distant from one another. Originally there were no marks of punctuation, but a wand and also some accents have been added by a later hand. The Ammonian sections are wanting. Another sign of great age is that all the epistles of Paul are arranged together as one work with continuous chapters to the end. All the critics agree that this MS is a product of the 4th century; some put it as early as 350, and others at a point near the end of the century.

It contains nearly all the Old Testament and the New Testament except Hebr. 9:14—13, 1st and 2nd Tim., Titus, Philemon and Rev.

℣ The Codex Sinaiticus (denoted by the Hebrew letter Aleph), was discovered in the Convent of St. Catherine Mount Sinai, the first part in 1844 and the remainder in 1859 by Tischendorf. It is written on very fine vellum, four columns on a page, in which respect it is unique. The writing is plain somewhat square uncials without breathings or accents, spaces between the words. The Ammonian sections are marked. It contains a considerable part of the O. T., the whole of the N. T. and the epistle of Barnabas and the Pastor of Hermas, each of which had been before known as a work only in Latin translations. The whole manuscript is marked by the hands of many correctors distinguished from each other by differences of penmanship, ink, &c. The manuscript is usually believed to belong to the fourth century.

Α The Codex Alexandrinus (A) is now in the British Museum and was presented to Charles I in 1628 through an ambassador at Constantinople by Cyril Lucar, Patriarch of the Greek church, who brought it from Egypt, whence its name Alexandrinus. The letters are uncial, somewhat round, and more elegant than B. The words are not separated, there are no accents nor marks of aspiration. The initials of sections are much larger than the rest and stand out from the margin. The manuscript consists of four volumes, the first three containing the Old Testament in Greek and the fourth the New Testament with the first epistle of Clement to the Corinthians and part of the 2nd. In some parts of the New Testament it is defective—Matthew (e.g.) begins with 25:6.

It is highly probable that this manuscript was written about the middle of the 5th century.

Ⲛ The Codex Ephraemi (C) is a palimpsest preserved in the Imperial library at Paris. Originally it contained the whole of the New Testament, and perhaps the Old also, elegantly written on thin vellum, a single column to the page—now it contains fragments of all the books except 2 Thess. and 2 John.

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The writing is continuous without accents or breathings, the first letter of each section being of larger size than the rest and standing as in (A) a little to the left of the column. The Ammonian sections stand in the margin but without the Eusebian numbers. It has undergone corrections at the hands of at least two persons, possibly a third. The date of the manuscript is believed to be the first half of the 5th century.

The Cursives,

The cursive manuscripts, or as they should be called, the minuscules, if the other name had not been sanctioned by long usage, are about 2000 in number, and although individually they are of less value than the uncials, yet some of them as representing apparently very old exemplars are entitled to much consideration. The cursives date from the 9th century to the 15th, and on the basis of style of writing they are divided into four classes. Only about 150 of them have been fully collated but a large number of others have been examined to discover what evidence they offer on disputed passages, and the work of complete collation is now going on. The great importance of the cursives generally, in determining the true text of the New Testament as against the too exclusive and peremptory opinion of the leading uncials, which is the great open question, has been ably exhibited and urged by Scrivener in his "Plain Introduction to the Criticism of the New Testament."

CHAPTER X.—THE VERSIONS.

The translations of the New Testament Scriptures, which were made directly from the original Greek, in the early centuries of the Christian era, bear valuable testimony to the condition of the Greek at the time when they were made. This evidence though more indirect and precarious than that furnished by Greek manuscript, possesses an advantage over them in one respect, that several of the oldest versions are older than the extant Greek MS., and if we may assume that the manuscripts which contain the versions are themselves free from cor-

ruption (a large assumption), we have a series of authorities of very high order. Isaac Taylor says, "Among all the means for ascertaining the antiquity and genuineness of ancient books, none are more satisfactory or more complete than those offered by the existence of early translations. Indeed, if such translations can be proved to have been made near to the time at which the author of the original work is believed to have lived, and if they correspond in the main with the existing text, and if they have descended to modern times through channels altogether independent of those which have conveyed the original work; and if, moreover, ancient translations of the same work in several languages are in existence, no kind of proof can be more perfect or trustworthy."

These versions are mainly valuable as guides to the text, and not as models of translation or guides to interpretation. There is great difficulty in determining the degree in which the idioms of a language or the habits of a translator may have caused him to deviate from the exact structure of the Greek sentences.

Two of the ancient versions, the Peshito and the Vulgate Latina, have already been spoken of on account of their proximity to the Canon, it will be necessary now to speak of the witness which they bear to the genuineness and authenticity of the New Testament Scriptures.

The Syriac Versions.

Syriac represents almost the language spoken by the inhabitants of Palestine in our Lord's day. It is possible to trace it back as far as the first half of the 2nd century. It exists in several forms, probably successive versions of the earliest translation.

1. It is now agreed with practical unanimity that the earliest form we have is represented in a MS. of the 5th century, containing fragments of the Gospels, found in an Egyptian monastery by Dr. Cureton, in 1842—hence called the Curetonian.

2. A revision of this translation, probably in the 3rd century, resulted in the Peshito, literally the simple or faithful.

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Although it is at the same time a free and idiomatic version of the whole New Testament, except the "antilegomena."

3. Another translation of the Syriac is called the *Philoxenian*, because made under the patronage of Philoxenus, bishop of Hierapolis, A.D. 508. This contains all the New Testament except the Apocalypse, and its most notable characteristic is that it is so excessively literal as to obscure the sense.

4. A thorough revision of this version was made A.D. 616 by Thomas of Harkel, and is hence called the *Harclean*. Use was made of the best Greek manuscripts and the work was performed with scrupulous care.

5. There is a partial lectionary of the Gospels in the Vatican library which is called the *Jerusalem Syriac*, although many of its forms are rather Aramæan than Syriac. It is much less elegant than the *Peshito* and it adheres less strictly to the original than the *Philoxenian*, but it has a value of its own as an independent version. It professes to have been copied in 1030 A.D., and it seems to represent a translation made in the 5th or 6th century.

Latin Versions.

Vetus Latina, sometimes called *Vetus Itala*. The earliest Latin version was made in North Africa about 150 A.D., and was well known in Tertullian's time. The literary style was rough and uncouth and there were so many revisions that some critics have thought there must have been several independent translations. It remains now only in fragments, preserved in the writings of Tertullian and Cyprian.

The Vulgate. In the latter part of the 4th century the distinguished scholar Jerome made a revision of the Latin translation of the New Testament. In the year 392, in speaking of his work, he says, "I brought the New Testament into concord with the original Greek." In his dedication to Pope Damasus, prefixed to the Gospels, he says, "The four Gospels have been revised by collating old Greek manuscripts. That they might not depart much from the usage of the Latin readers, we so modified them with our pen that we corrected only

those passages which seemed to change the sense, and allow the rest to remain as they were." Of the *Vetus Latina* there are some thirty-eight copies : the copies of Jerome's version absolutely countless : they probably exceed in number all the Greek manuscripts of the New Testament.

The Coptic Versions.

The Coptic language which sprang from the language of the ancient Egyptians, was used by the Christians in Egypt from the second century after Christ till the seventh. Translations exist in three dialects, the Thebaic or Sahidic, of Upper Egypt, the Memphitic of Lower Egypt, and the Bashmotic spoken in the Delta of the Nile. Very few of the manuscripts of these versions are older than the 10th century, but they are regarded as good collateral authority for the second and third centuries.

The Æthiopic version of the fourth century, the Gothic made by Ulphilas also in the fourth, and the Armenian version of the 5th century are of less value, but are still witnesses of considerable importance as to the condition of the Greek text at the time when they were made.

CHAPTER XI.—EARLY QUOTATIONS FROM THE NEW TESTAMENT.

As sources of testimony to the accuracy of the New Testament text we have now considered two witnesses—the early manuscripts and the versions. It remains that we should mention one more—the quotations from the New Testament, made by writers of the first three or four centuries, as throwing light on the condition of the New Testament text in their time. Evidence of this kind is of much less value than from the other sources, because :

1. It covers much less ground.
2. The quotations are often not exact, because of the difficulty of referring to the exact passage when a quotation

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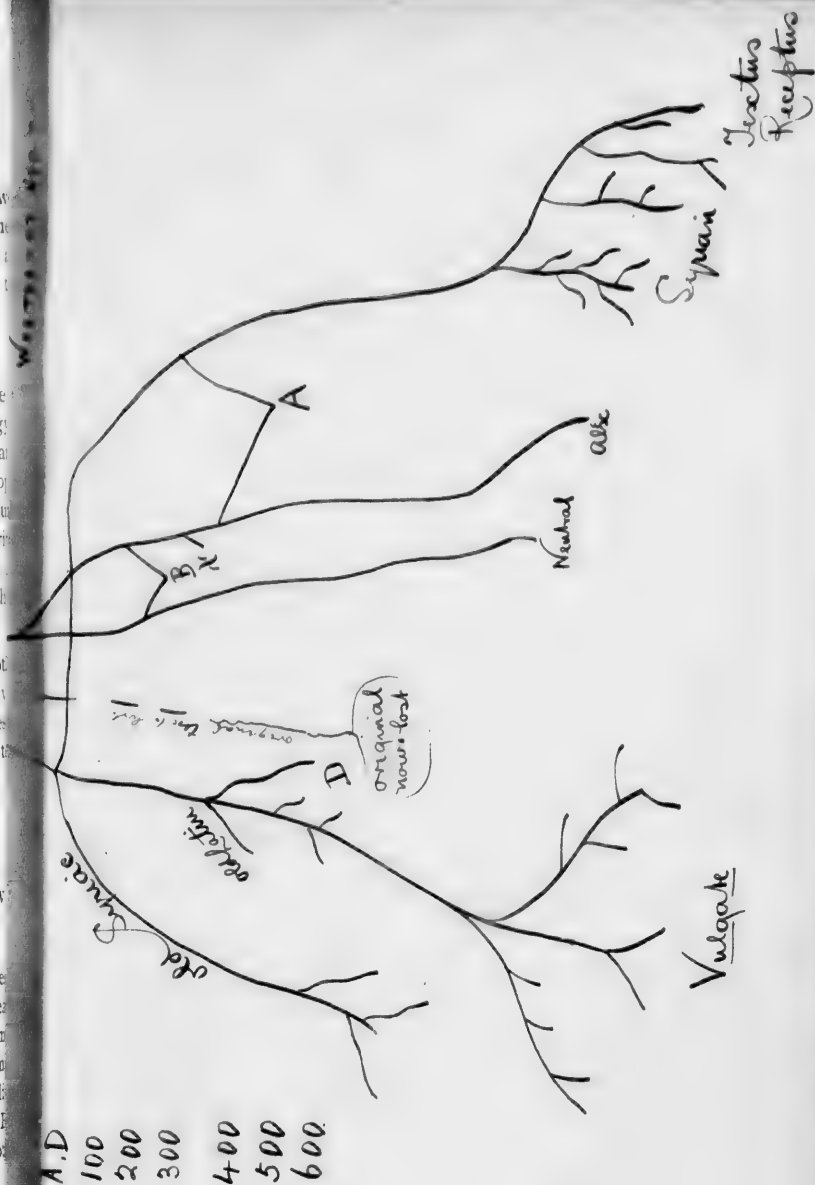
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wanted. Copies of the scriptures were few; the method of writing on rolls, and the absence of chapters or verses made ready reference difficult, hence memory was relied upon with the result that the majority of patristic quotations are verbally inaccurate.

The writings of the fathers, too, labor under the disadvantage that but few of them have been carefully and critically edited, and many of the transcribers or editors of later days have thought they were doing good service by altering quotations so as to bring them into conformity with the generally accepted text.

Add to this that of the early Greek fathers only the merest fragments have come down to our day, and it will scarcely be a matter of wonder that the evidence from this source is slight and of doubtful reliability.

Among the Greek fathers of the latter part of the 2nd century and the early half of the third, may be named Irenæus, Hippolytus, Clement of Alexandria, and Origen; in the latter half of the third century, Methodius; in the fourth Eusebius, and in the fifth Cyril of Alexandria.

CHAPTER XII.—THE PRINCIPLES OF BIBLICAL CRITICISM.

The materials of biblical criticism having been collected from manuscripts, versions and patristic quotations, the next matter is to systematize and make available the mass of evidence here presented. It would be manifestly absurd to estimate the value of a reading by the mere number of the witnesses in its favor, as compared with the number of those in favor of another reading. There are considerations of various kinds which help to a decision:

I. Internal Evidence of readings, i. e., evidence which may be gained by a study of the passage itself, independently of any testimony such as is furnished by manuscripts, etc.

This internal evidence is subdivided into:

1. **Intrinsic.**—What is the author likely to have written? What reading is most consistent with the context?

2. **Transcriptional.**—Of two rival readings which, assuming it to be a mistake, would a copyist be more likely to fall into? Which reading is the more likely to have been the origin of the other?

Transcriptional evidence requires us to study the characteristics of copyists, and the circumstances under which they worked, so as to be able to judge of the errors to which they were liable. These errors may be classified into :

A. **Intentional Corruptions** which, however, were most always made in good faith and with the idea that an error of some previous scribe was being expunged. Under this head fall :

- (1.) Linguistic and rhetorical corruptions.
- (2.) Historical corruptions.
- (3.) Harmonistic corruptions.
- (4.) Doctrinal corruptions.
- (5.) Liturgical corruptions.

B. **Unintentional Corruptions** are such as are likely to have been due to the ignorance or frailty of the scribe.

- (1.) Errors of the eye.
- (2.) Errors of the memory.
- (3.) Errors of the judgment.
- (4.) Errors of the pen.
- (5.) Errors of speech. *words dictated*

II. In the discussion of **external evidence** it is necessary to note the many circumstances—not age merely—which give any manuscript to be of special value.

Naturally, age is the element to be first considered but there are divergent views. Tregelles would give weight almost exclusively to ancient witnesses, and in cases where they are decisive would leave the question open, whereas Scrivener in cases where the ancient witnesses disagree would give

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weight to the later uncials and the cursives. It is a very noticeable thing that scarcely any two known manuscripts show anything like verbal agreement; on the other hand it is now a matter of general consent that manuscripts are marked off by certain well defined general features into families, which Regelles has arranged thus: (a) the Western of which D is the conspicuous representative; (b) the Alexandrian to which B and leph belong, and (c) the Byzantine to which A belongs. This scheme Dr. Hort has improved so as to give us four types of the text: Western (D), Alexandrian (represented partly by leph), Syrian (A) and Neutral (B). Dr. Hort places a very high estimate upon B.

CHAPTER XIII.—THE CANONS OF BIBLICAL CRITICISM.

The rules of procedure to be followed in Biblical Criticism may be briefly defined as follows, in a statement condensed from a paper by Dr. Ezra Abbot:

1. Use of Canons of Procedure.

The work of the critic can never be shaped by definite rules. The formal enunciation of principles is but the first step in the process of revision. Even Lachmann, who professed to follow the most directly mechanical method, frequently allowed play to his own judgment. It could not, indeed, be otherwise with a true scholar; and if there is need anywhere of the most free and devout exercise of every faculty, it must be in tracing out the very words of the apostles and the Lord himself. The justification of a method of revision lies in the result. Canons of criticism are more frequently corollaries than laws of procedure. Yet such canons are not without use in marking the course to be followed, but they are intended only to guide and not dispense with the exercise of tact and scholarship. The student will judge for himself how far they are applicable in every particular case; and no exhibition of general principles can supersede the necessity of a careful examination of the characteristics of separate witnesses and of the text of Holy Scripture, like the

text of all other books, depends on evidence. Rules may classify the evidence and facilitate the decision, but the final appeal must be to the evidence itself.

The Canons.

1. The text must throughout be **determined by evidence without allowing any prescriptive right to printed editions.** In the infancy of criticism it was natural that printed editions should possess a greater value than individual MSS. The language of the Complutensian editors, and Erasmus and Stephens, was such as to command respect for their texts prior to examination. Comparatively few manuscripts were known, and none thoroughly; but at present the whole state of the question is altered. We are now accurately acquainted with the materials possessed by the two latter editors, and with the use they made of them. If there is as much no such certainty with regard to the basis of the Complutensian text, it is at least clear that no high value can be assigned to it. On the other hand we have in addition to the early apparatus, new sources of evidence of infinitely greater variety and value. To claim for the printed text any right of pre-eminence is, therefore, to be faithless to the principles of criticism and truth. The received text may or may not be correct in any particular case, but this must be determined solely by an appeal to the original authorities. Nor is it right even to treat the received text as our basis.

2. **Every element of evidence must be taken into account** before a decision is made. Some uncertainty will necessarily remain, for when it is said that the text must rest upon evidence, it is implied that it must rest on an examination of the whole evidence. But it can never be said that the materials of criticism are exhausted. Yet even here the possible limits of variation are narrow. The available evidence is so full and manifold that it is difficult to conceive that any new author could do more than turn the scale in cases which are at present doubtful. But to exclude remote chances of error, it is necessary to take account of every testimony. No arbitrary limits can be drawn excluding MSS, versions or quotations below a

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tain date. The true text must (as a rule) explain all variations, and the most recent forms may illustrate the original one. In practice it will be found that certain documents may be neglected after examination, and that the value of others is variously affected by determinable conditions ; but still, as no variation is inherently indifferent, no testimony can be absolutely disregarded.

3. **The relative weight of the several classes of evidence is modified by their generic character.** Manuscripts, versions and citations, the three great classes of external authorities for the text are obviously open to characteristic errors. The first are peculiarly liable to errors from transcription. The last two are liable to this cause of corruption and also to others. The genius of the language into which the translation is made, may require the introduction of connecting particles or words of reference, as can be seen from italicised words in the A. V. Some uses of the article and of prepositions cannot be expressed or distinguished with certainty in translation. Glosses or marginal additions are more likely to pass into the text in the process of translation than in that of transcription. Quotations, on the other hand, are often partial or from memory, and long use may give a traditional fixity to slight confusion or adaptation of passages of Scripture. These grounds of inaccuracy are, however, easily determined and here is generally little difficulty in deciding whether the rendering of a version, or the testimony of a father can be fairly quoted. Moreover the most important versions are so close to the Greek text that they preserve the order of the original with scrupulous accuracy, and even in representing minute shades of expression, observe a constant uniformity which could not have been anticipated. It is a far more serious obstacle to the critical use of the authorities that the texts of the versions and fathers generally are in a very imperfect state. With the exception of the Latin version there is not one in which a thoroughly satisfactory text is available ; and the editions of Clement and Origen are little qualified to satisfy strict demands of scholarship. As a general rule the evidence of both may be trusted where they differ from the late

text of the N. T., but where they agree with this against other early authorities, there is reason to entertain a suspicion of corruption. This is sufficiently clear on comparing the old printed text of Chrysostom with the texts of the best MSS. But when full allowance has been made for all these drawbacks, the naturally corrective power of the three kinds of testimony is of highest value.

4 The mere preponderance of numbers is in itself of no weight. If the multiplication of copies of the N. T. had been uniform, it is evident that the number of later copies preserved from the accidents of time would have far exceeded that of the earlier, yet no one would have preferred the testimony of the 13th to the scantier documents of the 4th century. Some changes are necessarily introduced in the process of careful copying, and these are rapidly multiplied. A single MSS may have been copied from one of great antiquity, but this must be a rare occurrence. If all MSS were derived by successive reproduction from one source, the most ancient, though few, would claim supreme authority over the more recent many. As it is, the case is still stronger. It has been shown that the whole body of later copies was made under one influence. They represent the testimony of one church only, and not of all. For many generations Byzantine scribes must gradually, even though unconsciously, have assimilated the text to their current form of expression. Meanwhile the propagation of the Syrian and African types of text was left to the casual reproduction of ancient exemplars. These were necessarily far rarer than the Greek, and modified copies, and at the same time likely to be far less used. Representatives of one class were therefore multiplied rapidly, while those of other classes barely continued to exist. From this it follows that MSS have no abstract numerical value. Variety of evidence, and not a crowd of witnesses, must decide on each doubtful point; and it happens by the means rarely, that one or two MSS alone support a reading which is unquestionably right.

5. The more ancient reading is generally preferable. This principle seems to be almost a truism. It is only assailed by assuming that the recent reading is

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If $\epsilon\upsilon\delta\omicron\kappa\iota\alpha$ "among men of good will"

$\epsilon\upsilon\delta\omicron\kappa\iota\alpha\varsigma$ "good will among men"

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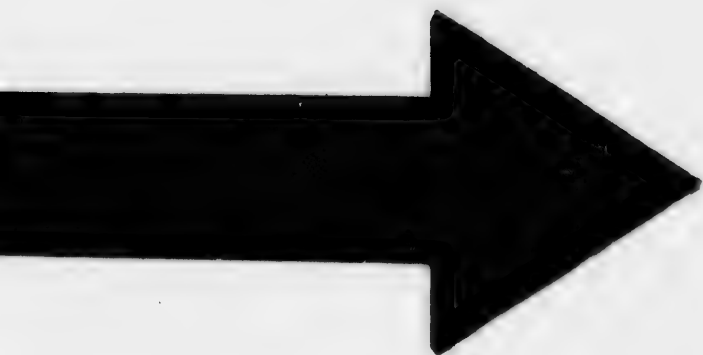
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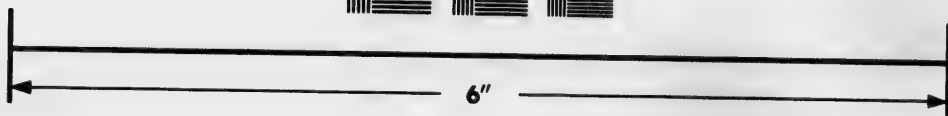
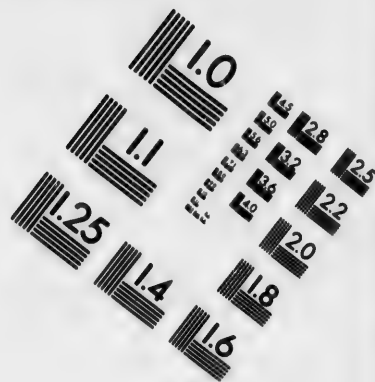
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the representative of an authority still more ancient. But this carries the decision from the domain of evidence to that of conjecture, and the issue must be tried on individual passages.

6. The more ancient reading is generally the reading of the more ancient MSS. This proposition is fully established by a comparison of explicit early testimony with the text of the oldest copies. It would be strange, indeed, if it were otherwise.

7. The ancient text is often preserved substantially in recent copies. But while the most ancient copies, as a whole, give the most ancient text, yet it is by no means confined exclusively to them. The text of D. in the gospels, however much it has been interpolated, preserves in several cases almost alone, the true reading. Other MSS exist of almost every date, which contain in the main the oldest text, though in these the orthography is modernized, and other changes appear which indicate a greater or less departure from the original copy. The importance of the best cursives has been most strangely neglected, and it is but recently that their true claims to authority have been known. In many cases where other ancient evidence is defective or divided, they are of the highest value, and it seldom happens that any true reading is wholly unsupported by late evidence.

8. The agreement of ancient MSS or of the MSS containing an ancient text, with all the earliest versions and citations, marks a certain reading. The final argument in favor of the text of the most ancient copies lies in the combined support which they receive in characteristic passages from the most ancient versions and patristic citations. The reading of the oldest MSS is, as a general rule, upheld by the true reading of versions and certain testimony of the Fathers, where this can be ascertained. The later reading, and this is not less worthy of notice, is with equal constancy repeated in the corrupted text of the Versions, and often in inferior MSS of others.

9. The disagreement of the most ancient authorities often marks the existence of a corruption anterior

to them. But it happens by no means rarely that the ancient authorities are divided. In this case it is necessary to recognize an alternative reading; and the inconsistency of Tischendorf in his various editions would have been less glaring if he had followed the example of Griesbach in noticing pre-eminently those readings to which a slight change in the balance of evidence would give the preponderance. Absolute certainty is not in every case attainable, and the peremptory assertion of a critic cannot set aside the doubt which lies on the conflicting testimony of trustworthy witnesses. The differences are often in themselves (as may appear) of little moment, but the work of the scholar is to present clearly in its minutest details the whole result of his materials.

10. The argument from internal evidence is always precarious. If a reading is in accordance with the general style of the writer, it may be said on the one side that this is in its favor, and on the other that an acute copyist probably changed the exceptional expression for the more usual. If a reading is more emphatic it may be urged that the sense is improved by its adoption; if less emphatic, that scribes were habitually inclined to prefer stronger terms.

Even in the case of the supposed influence of parallel passages in the synoptic evangelists, it is by no means easy to resist the weight of ancient testimony when it supports the parallel phrase, in favor of the natural canon which recommends the choice of variety in preference to uniformity. But the internal evidence is commonly only of subjective value, there are some general rules which are of very wide, if not universal application. These have force to decide or to confirm a judgment; but in every instance they must be used only in combination with direct testimony.

11. The more difficult reading is preferable to the simpler—(*proclivi lectioni præstat ardua*—Bengel). Except in cases of obvious corruption this canon probably holds without exception, in questions of language, construction, and sense. Rare or provincial forms, irregular usages of words, rough turns of expression are universally to be taken in preference to the ordinary and idiomatic phrases. The bold and

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phasic agglomeration of clauses, with the fewest connecting particles, is always likely to be nearest to the original text. The usage of the different apostolic writers varies in this respect but there are very few, if any, instances where the mass of copyists have left out a genuine connection ; and on the other hand, there is hardly a chapter in St. Paul's epistles where they have not introduced one. The same rule is true in questions of interpretation. The hardest reading is generally the true one.

12. The shorter reading is generally preferable to the longer. This canon is very often coincident with the former one ; but it admits also a wider application. Except in very rare cases copyists never omitted intentionally, while they constantly introduced into the text marginal glosses and even various readings, either from ignorance or from a natural desire to leave out nothing which seemed to come with a claim to authority.

13. That reading is to be preferred which will explain the origin of the others.

THIRD DIVISION.—INTRODUCTION PROPER.

CHAPTER XIV.—GENERAL INTRODUCTION TO THE GOSPEL.

The Relation of Early Apostolic Teaching to the Written Gospel.

Our Lord, by His own hand, left no written record of His ministry upon the earth, and no written instructions about the method His followers were to pursue in carrying the Gospel to every creature. In His ministry He depended entirely, as far as outward instrumentality was concerned, on the impressions made by the sound of His voice and the touch of His hand. Impressions of a character notoriously evanescent, and even in the case of those who listened to a Divine teacher, both as preachers and casual hearers, there was no exception to the general rule. Not only did He leave no writing Himself, but although He gave many instructions to His disciples about the method they were to pursue in spreading abroad a knowledge of His Kingdom, there was no word about the need of putting into any permanent, written form the message they had received. His command to them was—go preach, go teach, even go baptize. He never—go write for the sake of succeeding generations, a permanent record of what I have said and done. And notwithstanding this, but there is no hint that the agency which now rivals the pulpit in the dissemination of the Gospel was to have any part whatever in the good work. When He defends the woman who had broken the alabaster cruse and poured the precious ointment upon His head, He said : “Wheresoever the Gospel shall be preached throughout the whole world, this also which this woman hath done shall be *spoken of* for a memorial of her.” The text is not as it is often misquoted, “shall be *recorded*,” but, “shall be *spoken of* for a memorial of her.” And more explicit is the promise that the Holy Spirit is to be

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dated with the giving of oral testimony, "When they deliver you up be not anxious how or what ye shall *spe**a**k*, for it shall be given you in that hour what ye shall *spe**a**k*."

The method followed at first for perpetuating the good news was the same as had been in common use both among the Jews for the circulation of the Old Testament Scriptures and among other ancient peoples for the dissemination of any teaching. They depended upon memories which by long training and much practice had become marvellously retentive. Such books as there were, the Old Testament, for instance, were few and expensive. To copy was slow and laborious, and the rolled-up volume after it was copied was cumbersome to carry and inconvenient to consult. Besides, the Jews had a traditional repugnance to adding anything in the way of writing to the law and the prophets. They were afraid of the charge of "making scripture," and their own rabbinical commentaries on the Old Testament which were in existence at the time, and which we now have in writing, were handed down orally from generation to generation, and the successive bands of neophytes were trained in memorizing the rabbinical teaching, which was arranged in the form of commentaries on the Scriptures. The scriptures themselves, being written, were so sacred that even the obvious errors of transcribers were held unalterable, and must not be touched, but at most could only have attention called to them in the margin.

Such considerations as these show how little ground we have for expecting that one of the first impulses of an apostle could be to sit down and commit to permanent written form the memories of the Master. It was therefore in accordance with the prejudices of the times, and with the indications of convenience, that for almost a generation after the closing of our Lord's life on earth, the story was to be found only in the memories and on the lips of those who had been witnesses of his resurrection, and of those who from them had heard the story.

This record consisting mainly of facts of outstanding importance and discourses typical of the general tenor of His

teaching, came, by dint of constant repetition by men who much in each other's company, to have a somewhat fixed stereotyped form, which form is now to be found in the material of the first three canonical Gospels—called the synoptical Gospels because, as distinguished from the fourth, they present in common outline the same general view of the life and ministry of Jesus Christ. We infer from the written Gospels which came later, and all of which in a greater or less degree must have had this oral teaching as their base, that it was not homogeneous and self-consistent in its matter, but that in its form, too, there was something approaching a uniform method of statement in reproducing selections from a wealth of material so great that if committed by pen to paper, the world would not have contained the books which would have been written. In addition to this very natural selection of such incidents and discourses as were suitable to the practical purposes the disciples had in hand, the evidence requires us to believe that even in respect to arrangement of sentences and choice of words, there was a tendency to adopt a uniform method of statement.

The Preamble to Luke's Gospel.

But even in addition to this somewhat uniform method of orally transmitted teaching which formed the substance of the apostles' preaching there is reason to believe that prior to its assumed written form before our present gospels were written. Not only is this implied in the verbal and syntactical similarities which mark the synoptists, but it is quite plain from the introduction to Luke's gospel. He wrote :

"Forasmuch as many have taken in hand to compile a narrative concerning those matters which have been fulfilled among us even as they delivered them unto us, and since from the beginning we were eye-witnesses and ministers of the Word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the truth concerning the things wherein thou wast instructed."

From this preface it is surely permitted to us to argue that the Gospel which Luke wrote was preceded by numerous

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ten collections of incidents or discourses, or both, and that Luke's Gospel took the place of such memoirs. These collections cannot have been the other Gospels, because such writers are said to have been "many," and the only canonical gospels in existence at the time were those written by Matthew and Mark ; and besides, a comparison of the contents of Luke's Gospel with the others renders it extremely unlikely that it was to these he referred. It is worthy of note, too, that the language he uses is such as corroborates the view already taken that the main method of transmission was by oral teaching. In the passage "the things wherein thou wast instructed" the natural implication in the words *καταγγέλλεις* is teaching by word of mouth by dint of repetition. Compare Acts 2 : 42, where the same word is used. "They continued steadfastly in the apostles' teaching." A study of this remarkable preamble leads to the conclusion that there were three successive steps in the development of the gospel history :

1. The oral tradition, taught by the apostles themselves and communicated in the fashion of the day by frequent repetition to those who accepted or put themselves in the way of accepting the Christian faith. It is to this process the evangelist refers when he writes to Theophilus of "the things wherein thou wast instructed."

2. The second stage covers the preparation by "many" hands of memoirs or narratives not arranged in order, and none of them adequate to the greatness of their subject.

3. These were followed by the four Gospels as we have them.

The picture then that rises before us as we think of the circumstances under which the Gospels took shape, sets forth the disciples living together in Jerusalem for the years which intervened between the ascension of the risen Christ and the dispersion which followed the persecution that arose about Stephen. In obedience to the Master's command and for the purpose of instructing those who had joined them and who had not themselves been eye-witnesses of His life and resurrection, the story is told again and again.

Naturally they fall into the way of looking at the message from the same point of view and repeating it in forms characterized in many parts by great similarity of expression. This approximation to a type did not lessen as the years went by and it is to be remembered that for more than thirty years after the ascension, the only gospel was an oral gospel. It was only when it began to be seen that the period of preaching was to be longer than they had expected and that the work of evangelization was to be carried more widely than the efforts of the first disciples could reach, that attempts were made to commence writing some of the memories which had crystallized into shape by oral repetition. These memoirs, as we learn from the introduction to Luke's gospel, were fragmentary in character and were earlier than any of the extant gospels. They were of course unauthorized by any ecclesiastical action and were in their nature occasional and accidental. Probably some consisted mainly narrative and others mainly of discourses of the Lord.

Out of such materials and out of the recollections of the evangelists and those with whom they were intimately associated, the gospels as we have them now were constructed. Two were written by apostles, St. Matthew and St. John, and two by companions and friends of apostles. The second gospel might perhaps bear the name "the gospel according to St. Peter," and the third that "according to St. Paul;" all may be regarded as being of apostolical authority and sanction. The dates at which they were written and even the order in which they appeared can only be approximately fixed. The generally accepted dates place the three synoptists between the years 65 and 70 A. D., and St. John at a date not later than the end of the first century, probably between 85 and 90 A. D. One of the most decisive victories won in late years over the destructive critics of the New Testament has reference to the date of the Gospels. Not many years ago this question of date was the grand battle-field of criticism; but now it is acknowledged even by advocates of the Tübingen school like Hilgenfeld and Keim that the traditional view is practically correct. The relative priority and the method of origin of the first three

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bring us into the great debateable land of the synoptic question the most keenly discussed and the most important of the critical questions affecting the New Testament in the present day. Which of the gospels now extant was the first to come into existence? Which conforms most closely to the primitive oral gospel? Had the writers of the second and third gospels the labors of the first before them; or had they all some common authority which they consulted? How are the harmonies, how are the scarcely less striking divergencies of the synoptists to be accounted for?

Before attempting a solution of this problem let us examine a little more in detail the relations in which these synoptic gospels stand to John's Gospel and to each other.

The Relation of the Synoptics to John's Gospel.

1. **Local Setting.** One conspicuous feature in which the synoptists differ from John is in the local setting of the events they narrate. The synoptists are occupied mainly with our Lord's ministry in Galilee: the only visit to Jerusalem which clearly spoken of is that which immediately preceded the crucifixion. John's Gospel on the other hand mentions His visits to Jerusalem year by year, dwells with detail on His ministry in Judæa and only alludes incidentally to His work in Galilee.

2. **Duration of Ministry.** In the Synoptists there is nothing to indicate that our Lord's public ministry extended over more than one year, whereas, John speaks of His presence in Jerusalem on three Passover occasions, and so indicates that His work extended over three, or at least more than two years.

3. **There is but little duplication.** John differs from the Synoptists in the events recorded. There are but few incidents common to John and the Synoptists. He omits many which they record and gives some which are found nowhere else.

4. **John's is the spiritual Gospel.** The character of the teaching in John differs in important features from that recorded in the other three gospels. In the Synoptists there is

much teaching by parable and miracle, an evident attempt to bring down the teaching of the Master to ordinary comprehension, whereas, John uses no parables and but few miracles and sets forth most fully the unchanging essence of the gospel and the deepest mysteries of Christ's teaching.

These differences are noticeable enough and difficult enough to explain, but it must not be forgotten that they exist with a harmony in which can be traced nothing less than God's spirit working through men of different temperaments, different circumstances and writing for different classes to bring about a representation of the manifold life of Christ.

The Relation of the Synoptists to each other.

I. Here we have remarkable **agreements** and no less remarkable differences. The kinds of similarity may be noted under three heads :

1. **General agreement in plan and arrangement of materials.** This is more conspicuous in the body of the Gospels than in the beginnings and endings.

2. From among incidents so numerous that if all were committed to writing it was doubted if even the world itself could contain the books, there is a **degree of unanimity in selection** which precludes the possibility of entirely independent action.

The correspondences in this matter are represented in the following mathematical table to which for the sake of comparison John is added. It is assumed that the total contents of the several gospels is represented by 100 :

	Peculiarities. Coincidences.	
Matthew.....	42	58
Mark.....	7	93
Luke.....	59	41
John.....	92	8

3. The effect of this agreement in the selection of incidents is modified in a considerable degree by the distinct individual style which marks each gospel. Yet there are **bal Coincidences** which demand attention and which

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much more frequently found in the discourses of our Lord or of others than in narratives. This of course was to be expected, but there are some instances of verbal agreement in simple narrative which furnish food for thought.

Take, for example, a verse common to all three synoptists, (Matt. 9:6 ; Mark 2:10 ; Luke 5:24) : " But that ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the sick of the palsy) Arise, take up thy bed and go unto thine house."

The curious feature is that they all agree in planting in the middle of the account, the parenthesis, " Then saith he to the sick of the palsy." This insertion would not have attracted attention if it had occurred in only one account, but when it occurs in all three, one asks if they have not all followed a common source.

Take another example : Luke (8:28) relating the miracle of the healing of the demoniac, tells that " When he saw Jesus he cried out : ' What have I to do with thee, Jesus, thou Son of God Host High ? I beseech thee, torment me not.' For He had commanded the unclean spirit to come out of the man."

The natural and chronological order surely would have been to report first the command to the unclean spirit and then the response to the command. The inversion, however, only becomes significant when we discover that Mark (5:7) agrees with Luke in adopting this peculiar order.

II. The **Differences** between the Synoptists are as conspicuous and as difficult to account for as the similarities :

1. Features mentioned in one gospel are in many cases omitted in one or both of the others. In the account, for instance, of the birth of Christ—an event of which Mark makes no mention—there are important variations, although no discrepancy between Matthew and Luke. " In Matthew the annunciation is made to Joseph ; in Luke it is made to Mary. Matthew mentions the visit of the wise men, Luke the visit of the shepherds. Matthew relates the massacre of the infants in Beth-

lehem and the flight to Egypt, neither of which particular is recorded by Luke, whilst Luke mentions the circumcision and the presentation in the temple, both of which are omitted in Matthew."

2. Matthew's gospel is characterized by discourses of the Lord connected and somewhat lengthy. The sermon on the mount (so-called) is given as an address, whereas, in Luke nearly all the same matter is to be found, but scattered in many places throughout the gospel.

3. There are several variations in the chronological order in which events are recounted.

Theories to explain the origin of the Gospels.

We are ready now to pass in review the theories which have been advanced to explain these coincidences and these discrepancies :

The theory once held that each evangelist wrote independently what the Spirit of God inspired him to select and record has long been abandoned as a misrepresentation of what we know of the Divine element in inspiration and an inadequate representation of the human element.

The theories which in recent years have attracted a considerable measure of support may be classed under four heads :

1. **The theory of mutual dependence.**
2. **The theory of an oral gospel.**
3. **The theory of an original document or documents.**
4. **The theory of two documents.**

These theories present many minor variations and they are not necessarily mutually exclusive.

I. **The theory of mutual dependence**, i. e., that the gospels is to be regarded as first, the next copied from the first, the third copied from these two. This view affords a plausible explanation of a few facts, but it encounters difficulties in the course of the demonstration so clearly insuperable that it is now all but abandoned. The difficulties are such as these

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(1.) While this theory accounts with measurable success for the points of similarity between the gospels **it fails entirely to explain their divergencies.** If Luke had Matthew's Gospel before him, for instance, it would almost seem as if he wilfully deviated from him and tried to contradict him. What possible explanation can be given of Luke's variations in his account of the genealogy, of our Lord and of the Sermon on the Mount? And similarly of any other possible order.

(2.) It says but little for the merits of this theory that its advocates have been so conspicuously unable to agree as to the order in which the gospels were written. No one of the evangelists can be accepted by even a considerable majority as the follower of the others. Mark affords perhaps the clearest marks of making use of the others. There is, as has been said already, only 7 per cent of his gospel which is peculiar to him and as long ago as Augustine's day he was called the "follower and abbreviator of Matthew," but there are in his narrative so many vivid touches and so many incidental details which seem to betray the eye-witness that the theory finds much to contend with.

There are six possible combinations of these three gospels and each one of them has found advocates. For the list see Dod's Introduction, page 9.

II. **The theory of an oral Gospel** of a somewhat stereotyped character which formed the substance of the Apostles' preaching and which served as the basis of our present Gospels has secured the suffrages of such men as Ebrard and Lange in Germany, Alford and Westcott in England, and Godet in Switzerland.

There must, undoubtedly, have been an oral before there was a written gospel, and it must have been an important factor in the development of the gospels as we now have them, but this theory by itself is inadequate to account for the phenomena which present themselves in the gospels as we now have them.

(1.) It does not account satisfactorily for the very great degree of resemblance there is between the Synoptists. In giv-

ing an account of a life as full as that of Christ, we would expect that narrators who were eye witnesses would show more independence, both as regards the selection of facts narrated and the manner of telling the story.

(2.) Why on the theory of an oral gospel only is so little said of the Judæan ministry of our Lord?

(3.) If we judge of the contents of the Apostles' preaching by the specimens preserved in the Acts, we find that they dwelt almost exclusively on Christ's sufferings and death and resurrection and the purpose of his coming, and did not give anything corresponding to the detailed and even narrative of his life and words which we have in the gospels.

III. The Theory of an Original Document or Documents.—This has been held in several forms. One of the more recent is Dr. Edwin Abbott's. He gathers all that is common to the three Synoptists and calls it the "triple tradition," and argues that it, elliptical as it is, must have been in written form the basis of the gospels now received.

Still more recently Resch in Germany, and Prof. Marshall in England, have contended for an original gospel written in Aramaic (or according to Resch in Hebrew), and which, used by all the evangelists, would account for their similarities, while the translation, allowing for the absence of pointing in the older forms of the Semitic languages, would account for many of the divergencies.

It must be admitted, however, that every form of this theory leaves most of the variations still unexplained.

IV. This theory assumes not one document nor an indefinite number of documents, but **two original written sources** from which have come our present gospels. One of these documents contained mainly a narrative of events and the other a record of sayings (*λόγια*).

Not only is this the hypothesis which seems to explain both the similarities and the differences better than any other, but it is believed to be supported by the language of Papias, who says: "Mark having become the interpreter of Peter.

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wrote down accurately, though not in order, whatever he remembered of the things said and done by Christ, and he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of our Lord's discourses " This book containing what Peter remembered, and written by Mark (but not identical, according to many critics, with Mark's gospel), is one of the foundation documents. The other is mentioned by Papias, when he says, "So then Matthew wrote the oracles (*λόγια*) in the Hebrew language." About the relation of these primary documents to the canonical Matthew and Mark and about the relative priority of our gospels there are different views, but as Holtzmann says: "The two source hypothesis appears the most probable solution of the Synoptic problem." It claims as its adherents Beyschlag, Weiss, Holtzmann and Wendt in Germany, and Dods and Sanday in Great Britain.

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CHAPTER XV—THE GOSPEL ACCORDING TO MATTHEW.

Genuineness: Although Matthew is nowhere in Scripture named as the author of the first Gospel, the proof of its genuineness is abundant and varied; indeed it can scarcely be said to have been attributed to any other author. Nearly all the early fathers quote it or refer to it. Papias says that "Matthew wrote the *λόγια* in Hebrew and Irenæus writes: "Matthew, the apostle, declares that John said * * * O Generation of vipers, who hath warned you to flee from the wrath to come?"

Occasional attempts have been made to discredit its genuineness on such grounds as:

(a) It does not exhibit the style of an eye-witness. But to this the answer may be made that a graphic style is due not so much to the opportunities of the writer as to his idiosyncrasies.

(b) It violates chronological sequence and hence can scarcely have been written by the Apostle, but rather by a compiler who collected the materials from others. This objection implies, however, that the author set out to write a history or chronological record, which is by no means the case.

The Author. In the lists of apostles the name of Matthew is always found in the second group of four. He is styled a publican and is called while sitting at the customs office. Mark (2:14) and Luke (5:27) relate a similar call of one named Levi who is therefore usually identified with Matthew. The name may have been changed to Levi at his call (note its meaning, God-given) or he may have borne both names originally. In Mark 2:14 Levi is called the son of Alphæus, and in Mark 3:18 James is also described as the son of Alphæus, on which slender basis it is inferred that Matthew and James were brothers. Publicans were hated and despised by the Jews and it is an evidence of Matthew's humility that he alone of the evangelists gives us the information that he belonged to

such a class. The promptitude with which he obeyed the call of Christ is evidence that a previous preparation had been going on in his heart and that he had already been impressed with the teaching of the Master.

Original Language. The question is: Was the Gospel originally written in Greek as we have it now, or did Matthew write it in Aramaic?

The external evidence is nearly all in favor of an Aramaic original; while the internal evidence is scarcely less emphatic. In favor of a primary Greek form.

The testimony of Papias, already quoted, is to the effect that "Matthew composed the *λόγια* in Hebrew and each one interpreted them as he was able." By Hebrew here is meant not of course the Hebrew of the O.T., which was by this time a dead language, but the vernacular language of Palestine, which may, by way of distinction, be called Aramaic. By *λόγια* is not necessarily meant merely the discourses, but it may include also connecting narratives, and so may cover the same ground as the Gospel. The statement of Papias is supported by Irenæus, whose words are: "Matthew published his Gospel among the Hebrews in their own dialect"; by Pantænus, of Alexandria, who went on a missionary tour to the Indians, and says that he found among them the Gospel of Matthew in Hebrew; by Origen, who says that Matthew wrote "in Hebrew characters"; by Eusebius, by Jerome and, in fact, by all the fathers who refer to the subject at all.

In favor of the contrary opinion, that Matthew's gospel as we now possess it, must have been an original document, and cannot be a translation, we notice:

1. It bears no traces of being a translation; there is none of the constraint which usually marks the translator's work. There are instances of paronomasia (6:16, 21:41) and explanations of things which would surely be well known to Jews (22:23, 27:8, 27:15, 28:15).

2. There are in the gospel several Aramaic expressions the translations of which are appended, which would not have

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3. The weightiest objection of all is that there is often an identity between the Greek of Matthew's gospel and the Greek of Mark and Luke, which implies that all had the same Greek source before them.

A rather plausible explanation of this difficult question is found in the assumption that, like Josephus, who wrote two versions of his "Jewish War," Matthew wrote two editions of his gospel, one in Hebrew for the use of Christians who spoke Hebrew, and the other in Greek for the use of Christians who spoke Greek, and that, as was natural, the Greek version at a later period superseded the Hebrew.

Date. Irenæus says that Matthew wrote his gospel while Peter and Paul were preaching in Rome and founding the church there; since Paul first saw Rome in 61 and was put to death about 67 or 68, this testimony, if it is to be relied upon, approximately fixes the date.

Eusebius says that Matthew when about to go to other peoples, committed his gospel to writing to compensate the Hebrews for the loss of his oral preaching. This points to a date earlier than 60.

The internal evidence seems rather to favor the later date. The twice repeated "unto this day" (27:8, 28:15) implies a date considerably later than the crucifixion; and the parenthesis "whoso readeth let him understand" (24:15), hints that, although the war ending in the destruction of Jerusalem had not yet broken out, yet the signs heralding its approach were beginning to be apparent.

Form and Characteristics.

The style and selection of materials in the book are in keeping with the theory that it was intended primarily for Jewish readers. Its place as the first book in the New Testament suggests that it is fitted to serve as a link between the Old Testament and the New, and this purpose it conspicuously fulfills. It sets forth Jesus of Nazareth as the Jewish Messiah

in attestation of whose mission the author cites no less than sixty quotations from the Old Testament as fulfilled in Jesus Christ, the usual formula of citation being "that it might be fulfilled which was spoken by (the prophet)." There are many forms of expression too, which recall Hebrew idioms. e. g., "kingdom of heaven" reflecting the Hebrew "kingdom of the heavens," whereas the other evangelists use the term "kingdom of God"; seven times he calls our Lord "the Son of David"; he alone calls Jerusalem the "Holy City," and the "Holy Place," and the "City of the Great King." He derives Christ's genealogy not, as Luke does, from Adam the father of mankind, but from Abraham the Jewish forefather and David, the Jewish king.

Another striking characteristic of this gospel is the way in which great blocks of discourse are interspersed in the narrative. Five of these are conspicuous, viz : the sermon on the mount (chapters 5-7), the official instructions to the twelve apostles (10), the series of parables on the kingdom of heaven (13), the principles of church discipline (18), and utterances relating to Christ's exercise of judgment 23-25—all of them closing with similar words 7:28, 11:1, 13:53, 19:1, 26:1. Speaking of this massing of discourses, Godet says Luke is like "a botanist who prefers to contemplate a flower in the very place of its birth, and in the midst of its natural surroundings, while Matthew is like the gardener who for some special object puts together large and magnificent bouquets."

Contents :

1. The genealogy of our Lord and the narrative of His birth (chaps. 1, 2).
2. The preparation for His ministry (3—4:11). This includes :
 - (1). The ministry of John the Baptist.
 - (2). The baptism of Jesus.
 - (3). The temptation.

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3. The Galilæan ministry (4. 12—18 : 35). This part which forms the main body of the gospel is made up of alternate series of deeds and words :
 - (1). The call of the Apostles.
 - (2). The sermon on the mount (5-8).
 - (3). Ten miracles (interwoven with other incidents) 8-9.
 - (4). Mission of the twelve and other discourses (10:1—11:8).
 - (5). Healing of withered hand and other incidents.
 - (6). Seven parables (13).
 - (7). Walking on sea and other miracles (14).
 - (8). Denunciation of Pharisees (15:1—20.)
 - (9). Syrophœnician woman and other miracles.
 - (10). Peter's great confession and various instructions imparted to disciples.
4. Journey to Jerusalem and residence there 19:1—25:46. This part includes his triumphal entry, the denunciations pronounced on Scribes and Pharisees, the prediction of the destruction of Jerusalem and a series of parables delivered towards the close of his ministry.
5. The Passion (26—27).
6. The Resurrection (28).

CHAPTER XVI—THE GOSPEL ACCORDING TO MARK.

Biography. Mark is usually identified with the one mentioned in the Acts sometimes by the name of John Mark, sometimes by either of the separate names. His mother Mary was a decided friend of the early Christians (Acts 12:12). He is also styled a cousin of Barnabas, a Levite from Cyprus (Acts 4:10). He came down from Jerusalem to Antioch with Paul

and Barnabas and went with them on their first missionary tour as far as Perga. Here he left them and returned to Jerusalem for some cause which, though unexplained, must have marked his unpreparedness for the real duties of the mission, since Paul refuses, on account of it, to take him on a second tour. In consequence of this refusal Paul and Barnabas separated, Mark going with Barnabas. The breach was happily healed later. Twice we find Mark at Rome with Paul, commended and trusted as a fellow laborer (Col. 4:10). At a later date Paul earnestly desires Mark's ministry at Rome and testifies to his fidelity (1 Tim. 4:11). In the interval Mark seems to have been a companion of Peter who writing from Babylon refers to Mark as present there and calls him "my son." The New Testament does not indicate any closer connection in labors with Peter, but reveals nothing inconsistent with the intimate connection so well affirmed by tradition.

Authorship.—Papias is reported by Eusebius as saying: This too the Presbyter (John) used to say — Mark having become the interpreter of Peter wrote down what he remembered, accurately though not in order, of the things said and done by Christ, for he neither heard the Lord nor had he been in His company, etc.

Irenæus says: "Wherefore also Mark the interpreter and follower of Peter does thus commence his gospel narrative," (then follows Mark 1:1).

Besides these there are numerous other references which establish the early existence and the authorship of the Gospel in Justin Martyr, the Muratorian Canon, Clemens Alexandrinus, Tertullian, Origen and others.

Place and Date.

The Peshito has the following subscription: "Here ends the holy Gospel, the announcement of Mark, which he spoke and preached at Rome in the Roman language." This statement is in accord with the latinisms in style and the evident fact that the Gospel was written for Gentile readers. It is sup-

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But some ancient authorities and several probable features point to Alexandria or Cæsarea.

The date of Mark's gospel is very uncertain. There is not evidence, either external or internal, to enable us to fix it even approximately with any considerable degree of confidence.

Irenæus says: "Matthew published his gospel among the Hebrews in their own language while Peter and Paul were preaching and laying the foundations of the church at Rome. After their departure, Mark the disciple and interpreter of Peter, also transmitted to us in writing those things which Peter had preached." Compare with this Peter's own statement (2 Peter 1:15) "I will endeavor that ye may be able after my decease (the same word as Irenæus uses for "departure") to have these things always in remembrance." If this testimony of Irenæus is to be relied upon (which is more than doubtful) the Gospel must have been written after the death of Peter. But this contradicts Clemens Alexandrinus who says: "As Peter had preached the word publicly at Rome and declared the Gospel by the Spirit, many that were present requested that Mark who had followed him for a long time and remembered his sayings should write them out. And having composed the Gospel he gave it to those who had requested it. When Peter learned this he neither directly forbade nor encouraged it."

Internal evidence indicates that the Gospel was composed before the destruction of Jerusalem (A.D. 70) for that event is nowhere mentioned as having occurred but is hinted at as impending (Mark 13:13, 24, 30, 33). It is implied in 16:20 that the book was written after the dispersion of the Apostles which occurred in A.D. 44. Somewhere between these limits then, the date must be placed although the Tübingen critics all put it later, i.e., at dates between 81 and 170.

Purpose and Characteristics.

I. It is generally acknowledged that Mark wrote for Gentile Christians, an opinion which is borne out by .

1. The absence of O.T. quotations (there is only one given in the evangelist's own narrative). In keeping with this feature, the genealogy of Jesus is not given and the law is not mentioned.

2. Money is reduced to Roman currency, *e.g.*, denarius (6:37, 14:5) : quadrans (12:42), and there are numerous Latin words and phrases : centurion (15:39) ; census (12:14) ; sextarius (7:4-8) ; and phrases (15:15, 15:23).

3. Hebrew and Aramaic words and usages are explained : (3:17, 5:41, 7:3, 7:11, 15:22, 15:34).

II. In style and diction this gospel is graphic and vivid. Its pictures are minute and photographic and it frequently reports the very words of Jesus and others, instead of reducing them to indirect narration as the other evangelists often do.

III. The story bears marks of haste and urgency and the word *εὐθέως* (immediately, straitway, forthwith) is very conspicuous : it occurs forty-one times as against eight times in the much longer gospel of Luke.

IV. It gives prominence to the effect produced upon the people by what they saw and heard : the crowding multitudes press upon Him, they throng Him, they fill the house, they follow Him so continuously that at times He has no leisure so much as to eat bread.

V. In the selection of material, Christ is presented as the mighty worker. There is nothing corresponding to the lengthy exposition of His teaching as in Matthew. Miracles abound, but only four parables are recorded.

This concise, vigorous, vivid gospel has a purpose of its own—to show Jesus in actual daily life—living among men in the fulness of His energy as the wonder-working Son of God. It is the gospel, not specially for Hebrews nor for Gentiles, but for the ordinary, practical man of business.

Contents. The gospel may conveniently be divided into five parts :

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1. The preparation for the ministry (1:1—13), containing the ministry of John the Baptist, the baptism and the temptation.
2. The ministry in Galilee with Capernaum as the centre of operation (1:14—9:50). This forms the main part of the gospel.
3. The last journey to Jerusalem (Chap. 10).
4. The closing scenes in Christ's life (11:1—16:8).
5. Probably a later addition by another hand than Mark's (16:8—20).

CHAPTER XVII.—THE GOSPEL ACCORDING TO LUKE.

The Writer. Luke is mentioned only three times in the New Testament, as Paul's "fellow-worker," (Philemon 24) as his "companion" (2 Tim. 4:11) and as "the beloved physician" (Col. 4:14). From the Acts of the Apostles which Luke wrote, it appears further from the "we" sections that he was with Paul on his second missionary journey (52 A.D.) and accompanied him as far as Philippi (Acts 16:10 ff.), where probably he remained till Paul visited the place again (A.D. 58), after which he visited Cæsarea and Jerusalem with Paul, and later accompanied him again to Jerusalem. He appears to have been a Gentile (Col. 4:11, 14) for Paul seems to distinguish him from those who are of the circumcision, an inference which is rendered more probable by his Gentile name.

Tradition has always ascribed the third gospel to Luke and has also claimed that it was composed under the influence of the Apostle Paul, traces of whom are to be seen in the liberal and philanthropic character of the gospel, in the similarity between the accounts given in Luke and 1 Cor. of the institution of the Lord's supper and of the Saviour's appearances after His resurrection.

Date and Place of Composition. The Gospel was written before the Acts and since it seems altogether likely that

the Acts were written about A.D. 63, the usual date assigned to the Gospel by conservative critics is 58—60 A.D., while Luke was with Paul during the two years' imprisonment of the latter in Cæsarea, at any rate some time before the destruction of Jerusalem, which is foretold in chapter 21. The dates assigned by Baur (130 A.D.), Hilgenfeld (100-110), Pfeiderer (100-120), Keim and Abbott (80), depend upon internal considerations of uncertain force. See Dods' introduction pp. 41-42.

Sources of the Gospel. Luke tells us in his preface that there were two :

1. The oral tradition of those who had been eye-witnesses and companions of the Lord. In this respect Luke must have enjoyed peculiar advantages. He must have met at least James the Lord's brother (Acts 21:18) and Philip the evangelist (Acts 21:8) to say nothing of the information which Paul could give him.

2. Written sources which, he says, were numerous. Whether the gospels of Matthew and Mark are to be regarded as being among these documents is very doubtful. If they were it is difficult to understand why Luke left out some of the material he had before him.

Design. This gospel, like the Acts, is addressed to Theophilus. He is called "most noble" and was very likely a person of rank. He was a Christian and had been fully instructed in the truths of Christianity. The view that the word Theophilus is not a proper name but a title of address meaning "lover of God," and fitting any Christian, is not permissible.

The immediate design of the gospel was that Theophilus might know the certainty of those things wherein he had been instructed. But this prefatory statement which after all is to be taken as a dedication rather than a statement of plan, is not inconsistent with the tradition that Luke's object was to give an authoritative statement of the claims of Christianity upon all lovers of the truth.

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Its Characteristics.

I. The outstanding quality of this gospel is its universality and graciousness.

(a). It does not trace the genealogy merely to Abraham as Matthew does, nor does it begin with John the Baptist, as Mark does, but it traces the lineage of Jesus back to Adam and to God.

(b). It displays Christ's teaching not so much in its theocratic as in its human aspects. All exclusive Jewish hopes are overthrown (4:16-30) and it is prophesied that all flesh shall see the salvation of God.

(c). It represents Christ as full of compassion for the poor, the weak and the outcast, for suffering women and for helpless children.

II. It is the gospel of toleration and large-heartedness. It has no harsh word even against the Jews, it enforces lessons of charity from the cases of the Samaritan and the Gentile, and it rebukes the disciples for wishing to call down fire from heaven upon the inhospitable Samaritan village.

III. It is the gospel which gives prominence to hymns and to prayer. In its first two chapters it includes the *Benedictus*, the *Magnificat*, the *Nunc Dimittis*, the *Ave Maria*, and the *Gloria in excelsis*. It records, as Matthew's gospel also does, the Lord's prayer, but Luke alone records six instances during the ministry in which our Savior prayed: at His baptism, after cleansing the leper, before calling the apostles, at the transfiguration, on the Cross for His murderers and with His last breath. It is Luke alone who relates those encouragements to holy importunity in prayer — the parables of the friend at midnight and of the unjust judge.

IV. While many Hebraic expressions occur, the language is nearer to classical Greek than that of any of the other evangelists. Luke uses a large number of words peculiar to himself — many of them classically. The composition of his sentences is more studied and elaborate than is the case with Matthew and Mark, and his diction is more easy and elegant.

Contents. The general divisions of the Gospel are :

1. The narrative of the birth and childhood of the Baptist and Jesus, chaps. 1-2.
2. Preparation for the ministry, 3-4:13.
3. Our Lord's ministry in Galilee, 4:14—9:50.
4. Our Lord's ministry in Peræa and neighborhood, 9:51—18:14.
5. The journey to Jerusalem, 18:15—19:48.
6. The closing scenes, death, resurrection and ascension, 20-24.

CHAPTER XVIII.—THE GOSPEL ACCORDING TO JOHN.

Biography.

John was the son of Zebedee and Salome and seemingly a cousin of our Lord (Mark 16:1, Matt. 27:56, John 19:25). His father, probably a Galilæan fisherman, was sufficiently prosperous to have servants (Mark 1:20). His mother was Salome, one of the women who followed our Lord and ministered to Him of her substance (Luke 8:31). A Galilæan by birth, John shared in the spirit of that people, in their simple faith, and in their stern heroism. He appears to have ranged himself at the first among the disciples of the Baptist, and then grasping the import of the Baptist's testimony to the Lamb of God, to have followed without delay the Master. With his brother James he received from our Lord the name *Boanerges*, seemingly in reference to the startlingly vehement utterance given to the divine truth which burned within them. This zeal, which was at first undisciplined and burned with intolerant anger, came at a later date to be infused with a more faithful patience. With James and Peter, he was one of those admitted to a closer relationship with Christ than the other apostles (Luke 8:51), and of these three his connection as that of the disciple whom

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Jesus loved, was the closest. He followed Christ to judgment and to death and received from Him on the cross the charge of His mother. After the ascension John is found at Jerusalem along with Peter, whom he afterwards accompanied to Samaria (Acts 8:14). At a later date Paul found him "a pillar" in the church at Jerusalem. The last N.T. notice of him is that in which he speaks of himself as in the Island called Patmos. There is doubtless much truth in the tradition that Ephesus was the centre of his later labors and that he survived till about the end of the first century. There are many legends, beautiful and probably true, about his later years.

Authorship. The genuineness of the fourth gospel has been vehemently and persistently assailed during the greater part of this century and has given rise to a voluminous literature the results of which has been to establish the Johannine authorship on a firmer foundation than it rested on before. The evidence is partly external and partly internal.

The **external** evidence includes such elements as the testimony of Ignatius (A.D. 115), who says, "I desire the bread of God, the heavenly bread which is the flesh of Jesus Christ, the Son of God, who became afterwards the seed of David and Abraham. And I desire the drink of God, the blood of Him who is undying love and eternal life." Compare John 6:33, 48, 54. Polycarp in his Epistle to the Philippians (A.D. 116), writes, "For whosoever does not confess that Jesus Christ has come in the flesh is Anti-christ." Compare 1 John 4:3. And this reference to the Epistle implies the Gospel, for it is agreed that both were written by the same author and about the same time. The testimony of Polycarp is of special importance because he was the disciple of John. Papias (120) both quotes the first epistle and says (as quoted in the 9th century), "John's gospel was published and sent to the churches by John during his lifetime."

Basilides (125), as quoted by Hippolytus, says, "This is that which was said in the Gospels, 'That was the true light which lighteth every man that cometh into the world.'"

Justin Martyr (147) says "Christ has said, 'Except ye be born again ye cannot enter into the kingdom of heaven,'" and he used also so many other expressions belonging to John's gospel that nearly all the advanced critics admit his use of it.

Heracleon (150) writes a commentary on John's gospel. From the middle to the end of the 2nd century a large number of witnesses may be quoted who use this gospel and refer to it by name.

Internal evidence.

1. The author was a **Jew**. The style points to this. The language, structure of sentences, arrangement of thoughts simply by juxtaposition, are all Hebraic. The imagery breathes the very spirit of the O.T., with the Hebrew of which the author is well acquainted (13:18, 19:37). The author is also familiar with Jewish opinions and observances; he outlines the contemporary Messianic expectations, mentions the hostility between the Jews and Samaritans, the importance attached to religious schools, the belief in the transmitted punishment of sin, makes repeated references to Jewish observances connected with Purification (11:55, 19:31), glimpses are given of domestic life (11:17-44), he is acquainted with the Jewish feasts, and hints incidentally at rites connected with them. Moreover a Jewish foundation underlies his whole narrative: it is Jewish opinions and hopes that are taken up into and transfigured by Christian opinions and hopes. Christ is represented as offering himself as the fulfiller of the law, and many special incidents in his life are connected with details of prophecy.

On the contrary, the constant use of the phrase, "the Jews," is thought by some to imply that the writer was not a Jew. It is true that he often uses the term of a class from which he excludes himself, but he uses it as it was often used about the close of the first century, to designate the aggregate of those who had abandoned the position of true Israelites and were conspicuous by their opposition to the Christian Church.

2. The author was a **Palestinian**, as may be inferred from his familiarity with the topography of the Holy Land in

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general and Jerusalem in particular. Among the places mentioned are several not elsewhere named in Scripture, and very often some more exact specification is added, implying personal acquaintance with the locality.

3. The author was an **eye-witness** of what he describes. There are many minute details marking the narrative which could only come from personal experience. Many of these notes of fact have no special significance apart from the vividness with which they indicate that the evangelist was an eye-witness. The names of those who took part in the different scenes are very often mentioned; Nicodemus, Lazarus, Simon Iscariot, Malchus, are nowhere else named. Many specifications of date are given such as imply actual experience (1:29, 35, 43, 12:1, 12); also in many instances the time of day or exact hour is given (1:39, 4:6, 32); also many exact statements of number (2:6, 20, 4:49, 5:2, 19:39). These vivid details are not such as would be preserved in common tradition, but such as would naturally cling to the memory of one taking part in them.

4. The author was the **Apostle John**. This last conclusion almost necessarily follows if he was an eye-witness. Some of the separate scenes (e.g., 19:34) imply not only an eye-witness, but an apostle. Besides, the writer is intimately acquainted with the feelings of the disciples and knows of their impressions afterwards corrected. Moreover, he was an apostle who stood very near to the Lord. Not only was he well acquainted with the grounds of his action (6:15), but speaks as one to whom the Saviour's mind and heart were laid open. In harmony with this the authorship of the book is assigned to the disciple whom Jesus loved (21:7, 20, 24). This disciple would naturally be one specially intimate with our Lord; and of His three closest companions, Peter, James and John, it cannot be Peter (21:20), nor James, who was martyred before this Gospel was written in the Herodian persecution (Acts 12:1). It must therefore be John. The contents of the history also corroborate this. John is nowhere mentioned by name in the Gospel. A nameless disciple fills the place which would naturally be as-

signed to him. Moreover, while the Evangelist is singularly exact in defining names, he never speaks of the Baptist by any other name than simply John. This would be perfectly natural if the writer were the other John of the Gospel history—hardly otherwise.

Date and Place of Writing. Tradition is uniform in placing this Gospel later than those of the Synoptics and in making the occasion of its composition to be the request of those intimate with John. According to the earliest direct evidence it was written in Asia, perhaps at Ephesus, at the request of Christian churches as a summary of John's own teaching upon the life of Christ, to meet a want which had grown up in the Church at the close of the apostolic age. The date was probably near the close of the first century—very likely about 90 A.D.

Design. This is indicated in the Gospel itself—"Many other signs truly did Jesus in the presence of the disciples which are not written in this book ; but these are written that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in His name."

This is then a historical writing with a two-fold evangelical purpose. Admitting that this quotation embodies the immediate occasion and design of the Gospel, it is not impossible that other purposes also have a place.

1. Some suppose that it "was designed to be a historical **supplement**, written for the purpose of recording some remarkable incidents in the life of our Lord, and some important discourses, not mentioned in the other Gospels, and especially of giving prominence to the spiritual character of our Lord's life and teaching."

It may be regarded as practically true that not only did John know the work of the Synoptists, or at least the early form of the "logia" and narratives on which their work was based, but he takes for granted that his readers are also acquainted with these materials.

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Contents.

1. Prologue
2. Manifestation 1:19-4:54.

2. Irenæus and others among the fathers say that the aim of the apostle was **polemic**, to meet the Gnosticism against which Paul also contends in his later epistles, and which was beginning to be rife in Ephesus owing to the teachings of Cerinthus.

3. It is also said that John's object was **didactic**—to set forth a system of theology, such as he had already been teaching orally. Reuss especially insists on the dogmatic character of this Gospel. He asserts that the term *Gospel* cannot be applied to it in the same sense as to the other three; that it is rather a theological treatise than a history; and he considers the aim of the author to be to promulgate a theology founded on the idea of our Saviour's divinity.

These views are not mutually exclusive and we may recognize a considerable element of truth in each.

Peculiarities.

1. The fourth gospel is conspicuously the gospel of the **Incarnation**. Matthew had set forth Christ's Messianic function, Mark, his active work; Luke, his character as a Saviour, John sets forth his Person. The permeating thought of every chapter is "The word made flesh." The "logos" is not the "logos" of Philo a bodiless abstraction but a living and human reality.

2. In this gospel are many **words which are characteristic** of the Apostle John, and the aspects of the truth which he presents. Such are "light," (which occurs in the Gospel 23 times), life (52 times), truth (25 times), witness (47 times), believe (93 times), world (78 times), sign (17 times).

Other peculiarities of this Gospel are given in the list of features by which it is distinguished from the Synoptics (page 53).

Contents.

1. Prologue 1:1-18.
2. Manifestation of Jesus. Varying degrees of acceptance, 1:19-4:54.

3. The fuller revelation and growth of unbelief among the Jews, Chaps. 5-12.
 4. The fuller revelation and growth of faith among the Disciples.—Chaps. 13-17.
 5. The climax of unbelief.—Voluntary surrender and crucifixion of Jesus.—Chaps. 18-19.
 6. The climax of faith.—Resurrection and appearances of Jesus.—Chap. 20.
 7. The epilogue to the Gospel.—The link between the past and the future.—Chap. 21.
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CHAPTER XIX.—THE ACTS OF THE APOSTLES.

Authorship. This book is by the unanimous voice of antiquity ascribed to Luke, the author of the third gospel, and this undisputed tradition is supported by the similarity between the two books in inscription, character and literary style. There are no less than 50 words common to these two books which are used nowhere else in the N.T. Add to this the fact that the book of "Acts" is manifestly a continuation of the history given in the third gospel, and it will be admitted that every argument which proves that Luke is the author of the gospel may be quoted to prove that he is the author of this treatise also.

The author was also a participator in the events described. At Acts 16:10 the "we sections" begin and the incidents which happened between Troas and Philippi are described in the first person plural. Then the events of several years are recounted in the third person until Paul comes back to Philippi, when the "we sections" begin again and predominate from this point to the end. Timothy and Silas were at Philippi as well as Luke, but Timothy cannot have been the writer for he is expressly distinguished from him (20:4-5), and the claim of Silas is inconsistent with the fact that an experience peculiar to him and Paul affords the occasion (16:19 ff.) for a change from "we" to "they."

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Scope. The earliest title seems to have been simply "Acts." The fuller title, "The Acts of the Apostles" is misleading: it errs both by defect and excess. But little is recorded of the acts of any apostles except Peter and Paul, and of experiences of Paul at least, great portions are left unrecorded (compare 2 Cor. 11:23-27), while on the other hand detailed information is given of the sayings and doings of Stephen, Philip and James, the brother of the Lord, who were not apostles. Peter occupies the prominent place in the earlier part of the book (chaps 1-5, 10-12), and Paul in the later chapters (13-27). The writer does not profess to furnish biographical sketches of the actors in the scenes he describes: it is therefore perfectly in accord with his plan that while some incidents in the lives of apostles and other leaders should be given with the fullest details in so far as they contribute to the object he has in view, as soon as their story is no longer necessary for his purpose he leaves them out of further view without a word of explanation. The history covers a period of some 30 years, A.D. 33-63.

The Purpose. This is indicated in the introduction where Luke tells us that his former treatise—the gospel—which like this is addressed to Theophilus, gives a record of all that Jesus began both to do and to teach; and this is evidently intended to be a continuation of the same history. It tells what Jesus went on to do and to teach: it is to explain to a Gentile convert of Rome and through him to the church and especially to Gentile Christians, how the gospel had been brought to him and how it had gained the width and freedom with which it was actually presented. This is the earliest sketch of church history and it sets forth the growth and development of the Church of Christ and of the mission work of that church among the Gentiles.

Much has been made in recent years of the theory that the Acts is a piece of "**tendency-writing**," and that the object of Luke is to reconcile the violent differences between Paul and the older apostles. This theory has been maintained by Schneckenburger, Baur and Zeller, who in proof of the existence of such a difference call attention to the matters debated at the Council at Jerusalem, to the dispute between Peter and Paul,

to the diverse ideals of Jewish and Gentile Christianity, and to the bitterness displayed by Paul against the Judaizing element in the church.

The writer of the Acts aims at minimizing and reconciling these differences by

1. Omitting all reference to the rebuke administered by Paul to Peter for his inconsistency in the treatment of Gentile Christians.

2. Representing Paul as on friendly terms with the Jerusalem apostles, and consulting them about the admission of converts from heathenism.

3. Laying stress on Paul's occasional observance of the Jewish law, and upon Peter's action in admitting Cornelius, a Gentile, into the church.

4. Manipulating his narratives so as to present a parallel between, Peter and Paul : each heals a cripple, each raises the dead, each confronts a sorcerer, each has a vision before a prominent event in his life, and each is miraculously delivered from prison.

It may be granted at once that there is an element of truth in claiming that Luke strove for the unity, the simplicity and the peace of the Christian community, and that he wrote from a mediating point of view, and it is entirely honorable to him that he should do so ; and especially it must be recognized that he shows that the Pauline type of Christianity is the legitimate outgrowth of the form in which the truth was presented by the older apostles ; but that he perverted facts in order to promote his plan, there is not a whit of evidence to prove. Indeed but little stress can be laid upon the irenic purpose of Luke without running against serious difficulties, e.g. : Why did he make the opposition of the Jews so conspicuous throughout the narrative ? Why does he at the time when, on this theory, it was most important to ignore differences, call attention to the jealousy of Paul's action which the elders at Jerusalem felt (21 : 20-21.) This theory too makes it necessary to assume an impossibly late date (A.D. 120 is often named) as the time of publication of the Acts.

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When and where written. There is nothing but internal evidence to go by, but the abrupt termination of the narrative which leaves Paul a prisoner in Rome, A.D. 63, seems to point to that place and time as if the narrative was brought down to the very events which were happening when the book was completed.

Sources. At the beginning of his Gospel, Luke lays claim to that thorough knowledge which is derived from careful and independent research. In writing the Acts he relies partly on what he had seen and heard for himself, (and one cannot fail to note the vividness and confidence of the "we sections,") and partly on what he had derived from trustworthy sources. Much might have been derived from his long and intimate intercourse with the Apostle Paul, and very likely there was extant in letters and reports of missionaries, and in reports of deputations, a kind of material to which he would have unstinted access as the companion of the missionary on whom fell "daily the care of all the churches." Luke's association with Paul during his two years' imprisonment in Cæsarea would very likely give him an opportunity of meeting the leaders of the Palestinian Church and securing from a direct and reliable source, information which fills a considerable place in the earlier part of his book.

Characteristics.

1. The **keynote** of the book is struck in the commission given by the risen Lord to His Apostles, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria and unto the uttermost parts of the earth." As Farrar says: "This might almost be called 'the Gospel of the Holy Ghost.'" The Holy Spirit is mentioned no less than seventy-one times — more frequently than in any other book in the bible.

2. The book is full of the deepest **spiritual lessons**. Luther used to say that it might be regarded as a commentary on the Epistles of St. Paul, yet oddly enough although Luke was so much with Paul and acted often no doubt as his aman-

uensis, there is not a hint in the book that Paul ever wrote a letter. "But this faithful and glowing history of the Church's earliest days shows us her pure ideal before her orange-flower had begun to fade. It reveals to us the true secret of the Church's invincibility as consisting in her simplicity, her sincerity, her faith and courage even in the midst of savage persecution. It shows us that "God is the only final public opinion" and that "one with God is always in a majority." Never can the golden candlestick of any church be removed if it be true to the high lessons of faith and hope and love which enabled the Church of the Apostles to triumph over the banded antagonism of the world's vice and hatred, and to prevail not only over the idolatry without, but also over the false types of orthodoxy and false types of goodness which sometimes arise within her fold," *Farrar*.

3. A conspicuous feature of this book is its **minute accuracy** in the descriptions of persons and places. Let it suffice to give one class of examples in the precision with which Luke distinguishes by their proper titles, however unique or rare, the governing authorities of the provinces and cities he has occasion to mention. Thus he speaks of the governor of Malta merely as a headman (*πρωτος*). Gallio and Sergius Paulus have the title of proconsul (*ἀνθίπατος*); the magistrates of Thessalonica are called "politarchs," and those of Philippi have the name prætors (*στρατηγοί*) a title they insisted on. The public functionaries of Ephesus are the "recorder" and "Asiarchs." These titles have in some instances been challenged and their accuracy has only been vindicated by minute historic investigation and sometimes by the unexpected discovery of coins, medals and inscriptions.

Contents.

1. The founding of the Church, chaps. 1-2.
2. The Church in Jerusalem,
3. The Church in Judea and Samaria, 8-9.
4. The transference of church membership to the Gentiles, (10-12).

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3. The Church among the Gentiles. The missionary journeys of the Apostle Paul, (13-21:16).

6. The arrest, trials and imprisonments of the Apostle Paul with his journey to Rome, (21:17-28).

CHAPTER XX.—THE EPISTLES.

Of the twenty-seven books of the N.T., twenty-one are letters, a feature in which the Bible stands unique among the sacred books of the world. Some of them, the epistles to the Romans and Hebrews and the first epistle of John, have but little of the personal element and may be classed as treatises rather than letters, but in the majority of cases they are written in a direct and sympathetic tone and "in a style the most personal in the world."

Nine are addressed to individual churches, 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Philippians, Colossians and 2nd John (?); five to private persons: Philemon, 1 and 2 Timothy, Titus, 3rd John; and two to Hebrew Christians: Hebrews and James; the remaining five being of a more or less general nature, i.e., Ephesians, 1 and 2 Peter, 1 John and Jude.

Besides these it is very likely that other apostolic letters have perished (1 Cor. 5:9, 2 Thess. 3:7). And indeed it is no more remarkable that inspired letters should have been lost than that so many of our Lord's own words should have passed into oblivion.

Although the epistles are earlier in date than the historical books, they presuppose at least the gospels, and represent a more advanced type of theology, and one which implies that a period of reflection had gone by since the happening of the events recorded in the Gospels.

The Pauline Epistles are thirteen in number and their composition ranges over a period of about fifteen years, i.e.,

from 52 or 53 A.D., the date of the composition of 1 Thessalonians, till 67 or 68, the year in which 2 Timothy was written, not long before the author's death.

In **order of writing** the epistles of Paul may be classified in three groups :

1. Those written in the course of his missionary travels between 52 and 60 A.D.—1 and 2 Thessalonians, Galatians, 1 and 2 Corinthians, Romans.

2. Those written during the Roman imprisonment which lasted for two years, 61—63 A.D.—Colossians, Philemon, Ephesians, Philippians.

3. Those written after his release and during his second imprisonment—between 64 or 65 A.D. and 67 or 68—1 Timothy, Titus and 2 Timothy.

The order of arrangement in the English bible is according to their length and supposed importance ; but it will be of value to us to consider them in the order of their appearance.

CHAPTER XXI. — THE FIRST EPISTLE TO THE THESSALONIANS.

Genuineness. Scarcely an objection has been raised against the genuineness of this epistle. Baur stands almost alone in refusing to admit it, and several of the disciples of his school have parted company with him on this point. The arguments he brings forward are all subjective and arbitrary. They are e.g. 1. Among all the epistles of Paul there is none so devoid of individuality and doctrinal statements. 2. It shows too great a dependence on the Acts of the Apostles and on the other epistles. 3. There is an evident allusion to the destruction of Jerusalem in the statement that wrath has come upon the Jews to the uttermost (1 Thess. 2 : 16), a date which would bring it down to a point later than Paul's life time.

Merely to state these objections is a sufficient betrayal of their weakness. Professor Jowett says : " It has been objected

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against the genuineness of this epistle that it contains only a single statement of doctrine. But liveliness, personality, similar traits of disposition, are far more difficult to invent than statements of doctrine. A later age might have supplied these but it could hardly have caught the very likeness and portrait of the apostle." "Such intricate similarities of language, such lively traits of character it is not within the power of any forger to invent, and least of all of a forger of the second century."

Externally the epistle is abundantly authenticated as Paul's by Irenæus, Clemens Alexandrinus and Tertullian and it is found in Marcion, in the Muratorian Canon and in the Syriac and Latin versions.

The Circumstances of the Church in Thessalonica.

Thessalonica was the capital of Macedonia and it is now, under the name of Saloniki, the second city in European Turkey. It had then, as now, a large Jewish population which attracted the Apostle Paul on his second missionary tour in 52 A.D., after his memorable visit to Philippi. But he met with scant welcome from the Jews, and after the third week was not allowed to speak in the synagogue, and one may gather from the absence of O. T. quotations and from the statement (1 : 9) that the Christian converts had turned to God from idols that the Church was made up of Gentiles. Paul's opportunity of instructing these converts in the truths of the Christian faith had been but brief, for his visit had been cut short by persecution, but he had heard a gratifying report of their patience and constancy from Timothy, whom he had sent to learn of their welfare, and now he writes within a year after his own visit on the matters which arise out of Timothy's report.

While he thanked God for their faith, for their love to one another and for their steadfastness under persecution he noted that there were still serious faults in their life, and these faults call forth grave admonitions from him. Some have not cut themselves loose from heathen vices, some have adopted fanatical views of the Second Advent and in anticipation of its nearness have given up their business and by their extravagances have made themselves a reproach ; others are troubled on account of their friends now dead, fearing that they will have

no share in the blessings which are to accompany the coming of Jesus Christ.

"The general design of this epistle then was to confirm the Thessalonians in the Christian faith, to exhort them to relinquish those vices in which they still indulged, to comfort them in the sufferings to which they were exposed, to console them under the loss of their friends, and to exhort them to make further progress in every department of the Christian character."

Peculiarities. 1. The first conspicuous characteristic arises from the position of this epistle as the **oldest** example of Christian literature. If not the oldest of Paul's Christian letters, it is the oldest extant, and it is interesting to note the difference between it and later letters. Of these differences Lightfoot enumerates three :

(a) In the general style of these earlier letters there is greater simplicity and less exuberance of language.

(b) The antagonism to Paul is not the same as in later years. Here the opposition comes from the unconverted Jews; afterwards Paul's opponents are Jewish Christians.

(c) The doctrinal teaching of the Apostle does not bear quite the same aspect as in the later epistles.

2. This is the **least doctrinal** of all the Pauline epistles, due to the fact that those to whom he wrote had need of practical guidance, rather than doctrinal teaching, and that so recent was their emergence from heathenism, they had need of milk rather than strong meat.

3. About Paul's teaching on the immediacy of the **Second Advent** in this and the companion epistle, there are different opinions. It has been widely held that Paul here not only holds but teaches that the advent is to be looked for in the immediate future, 1 Thess. 4:15-17. Compare also 1 Cor. 15:51, James 5:8-9, 1 Peter 4:7, 1 John 2:18, Rev. 22:20. This view of Paul's teaching has been maintained by Olshausen, Neander, Lünemann, Alford, Stanley, Conybeare and Howson.

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The contrary view is that when Paul said "We which are alive and remain unto the coming of the Lord," he meant not "we personally," but "we Christians who may then be alive," and that he expected "to depart" ere he could "be with Christ." This view is held by Calvin, Bengel, Lange, Ellicott and Wordsworth.

Contents.

1. The first division is *retrospective* (Chap. 1-3). In these chapters he gives thanks for their constancy, appeals to them as to the character of his ministry, complains about his Jewish adversaries, sends personal messages and prays for them.

2. The second division is *hortatory* (4-5).

This part consists mainly of warnings and admonitions. Be pure, be diligent, be watchful, be hopeful, be thankful, be tolerant, but in the midst of these injunctions is imbedded the doctrinal kernel of the epistle about the dead and the advent.

CHAPTER XXII. THE SECOND EPISTLE TO THE THESSALONIANS.

Genuineness. The **external** attestation in favor of this epistle is the same as that for the first, which is to say, that there is no better attested book in the New Testament. Justin Martyr quotes it, "When also the man of Apostasy who speaketh great things against the Most High, shall dare to commit unlawful deeds against us Christians," (cf. 2 Thess. 2:3) Irenæus quotes it, "And again in the Second Epistle to the Thessalonians speaking of Antichrist, he [Paul] says, And then shall that wicked one be revealed," &c. And no less clearly too Clemens Alexandrinus and Tertullian quote it.

The **internal** evidence is as strong as any advocate of Pauline authorship could expect. The epistle teems with Pauline expressions and sentiments. But, notwithstanding this clear and abundant evidence, the epistle has been violently assailed in recent times on account of the prophecy of Antichrist

contained in it. The specific objections as alleged by Baur, Hilgenfeld and Schrader, are that this prophecy is un-Pauline and must have had a Montanist source, that it belongs to a later period than the first century, and that the Second Epistle contradicts the first. The last of these assertions is founded on a mistaken understanding of the statements of the first epistle. Paul speaks of the suddenness, the unexpectedness, of the Second Advent, rather than its imminence and there is therefore no contradiction. The other statements are quite arbitrary and subjective and may be opposed by equally strong and equally likely statements on the other side.

The occasion of the Epistle. The Thessalonians had misunderstood the statements of the first epistle and had become greatly agitated as if the Lord were to appear immediately. The church was in danger of falling into disorder because a number of the Christians had given up their employment in view of the nearness of the Second Advent, and the prominence given to the subject had occasioned fear and alarm among some, and an impatient longing for the coming of Christ among others. News of this had reached the Apostle and he writes to correct the prevailing error about the nearness of the Advent, to admonish those who had fallen into disorderly ways in anticipation of its speedy arrival, and to commend and establish those who were making progress in their reception of the truth.

Date and place of composition. From the fact that the circumstances, both of the Apostle and of the Thessalonians, were unchanged, and from the fact too, that Silas and Timothy, whose names were attached with his own to this epistle, were still with him, which was not the case after he left Corinth, it may be concluded with confidence that this epistle was written within a few months after the first, possibly in the latter part of the year 52, but more likely in 53. And the place of writing of this, as of the first epistle, was Corinth. The note appended to each in the authorized version to the effect that they were written from Athens has no authority whatever.

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Grotius, Ewald, Baur and S. Davidson contend that the second epistle was in reality the first written, on the ground that it contains internal evidence of priority, but has been placed second because it is shorter. It is prior because the attestation attached to it as the token in every epistle agrees best with the first written, because it alludes to conversations which the Apostle had with the Thessalonians, and because there are hints that the time which has elapsed since his visit must have been longer than a few months. Against these considerations, others on the opposite side of a much stronger character can be adduced. The second not only presupposes but actually refers to the first (2:15). The first mentions how the Thessalonians had received the Gospel, while the second mentions their advancement in faith and love. The opposition of the Jews which had its beginning in the account given in the first epistle, had become much more evident at the time of writing the second. There is therefore no ground whatever for changing the order of these epistles.

Peculiarities. 1. This is the shortest epistle addressed to any church. Its general idea is **patient and quiet waiting** for the day of the Lord. Its key-note is 2:2 "That ye be not quickly shaken from your mind nor yet be troubled . . . as that the day of the Lord is now present."

2. The section about "**the man of sin**" (2:1-12) has given rise to wide differences of interpretation. The more widely accepted views are:

(a) The man of sin is an individual—Nero perhaps. The restraining influence (τὸ κατέχον) denoting the Empire and the restrainer (ὁ κατέχων) the succession of emperors. Nearly all the fathers took this view.

(b) "The man of sin" is the succession of popes, and the restraining power is the Roman Empire, out of whose ruins the papacy arose. This is the view of the Waldenses, the Wicliffites, the Reformers, Bengel, Doddridge, Wordsworth.

(c) The passage is not a prophecy at all. The Apostle merely states his impressions of the future condition of the

church from a consideration of the circumstances of the time in which he lived. De Wette, Lünemann, Jowett, Davidson.

(d) "The man of sin" or Antichrist is the Reformers generally, but especially Luther, the chief of the Reformers. And the restraining power is the German empire, considered as the continuation of the Roman empire. This is the opinion which has been adopted by many Roman Catholic theologians.

(e) The prophecy is already fulfilled. It refers to Christ's coming to destroy Jerusalem. The Antichrist (although but few advocates of this view agree in details) was the Jewish nation, especially the Sanhedrim, the apostasy was the revolt of the Jews from the Roman empire or from the faith; "he who restraineth" was the Emperor Claudius, during whose reign the Jews could not rebel because they were under great obligations to him. Grotius, Wetstein, Hammond, Whitby.

(f) The fulfilment of the prediction is still future. The man of sin is an individual, and no individual combining all the characteristics has yet appeared. Olshausen, Alford, Ellicott.

Contents.

I. The Retrospective portion (chap. 1) containing thanksgivings for progress made and prayers for their continuance.

II. The Instructive and Hortatory portion (chaps. 2-3) on the date of the Advent and on the necessity for work.

CHAPTER XXIII.—THE EPISTLE TO THE GALATIANS.

Authorship. There are allusions to this as to other books of the New Testament in the writings of the Apostolic Fathers, and then several evident quotations from it in writings prior to the end of the second century. Internally, too, it is well authenticated, for it bears throughout the stamp of Paul's personality. "The vehemence of temper, the earnest longings for the spiritual welfare of the Galatians, the desire to be present among them, the mixture of severity and tenderness in

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in two senses:

1. The narrow—Phrygia and crossed by Nicomedes invaders who had. Besides Celts there including many Phrygians.

2. Wider—the territory above Lystra and Derbe.

Professor Ramsay wider Galatia as the advantage of including from the Acts.

But the narrow right one in this case ethnological peculiar wider administrative same racial conditions their fickleness, the qualities which are well as by the Apostles.

Paul had visited (Acts 16:6) and he sent them to the field which has usually been pass through their country the opportunity of great interest both in would even have pleased him. But in a short

the censures, and the uncompromising maintenance of the great principle of Christian liberty, which pervade the epistle, all remind us of Paul, and are all beyond the art of a forger of the second century."

The Churches of Galatia. The word Galatia is used in two senses:

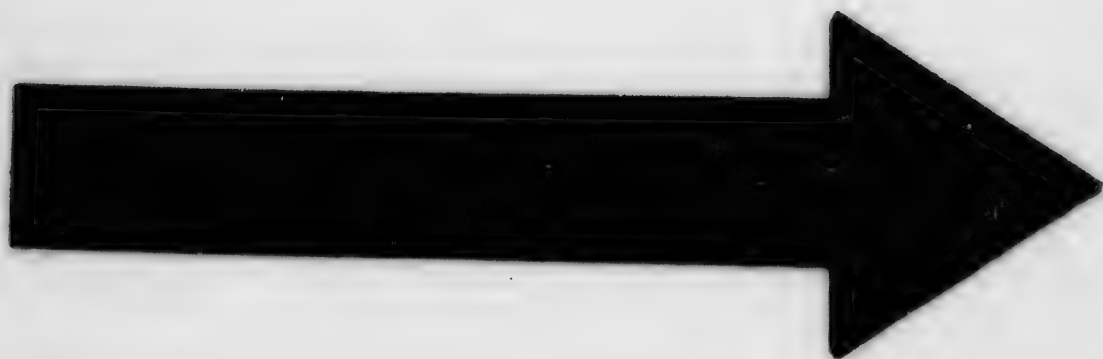
1. The narrower — the territory lying to the northeast of Phrygia and crossed by the River Halys, which had been granted by Nicomedes, King of Bithynia, to a body of Celtic invaders who had crossed over from Europe at his invitation. Besides Celts there were in this region a mixed population including many Phrygians and Jews.

2. Wider — the Roman province of Galatia which, besides the territory above mentioned, included parts of Phrygia, Pisidia and Cilicia, and in particular the towns of Antioch, Lystra and Derbe and perhaps Iconium.

Professor Ramsay of Aberdeen, contends strongly for the wider Galatia as the one here meant; it would have the advantage of including churches of whose existence we know from the Acts.

But the narrower meaning of the word is probably the right one in this case, for the Epistle seems to contemplate the ethnological peculiarities of these Celtic colonists rather the wider administrative province which was not marked by the same racial conditions. Their enthusiasm, their impressibility, their fickleness, their irascibility, vanity and drunkenness, are qualities which are alluded to by other ancient writers as well as by the Apostle Paul. (5:21, 6:6-7, 5:15-26, 1:6, &c).

Paul had visited Galatia on his second missionary tour (Acts 16:6) and he says (Gal. 4:13) that he preached the Gospel to them at the first on account of an infirmity of the flesh, which has usually been taken to mean that intending merely to pass through their country he was delayed by illness and seized the opportunity of proclaiming his message. They showed great interest both in the message and in the messenger. They would even have plucked out their eyes and given them to him. But in a short time after his departure a change came.



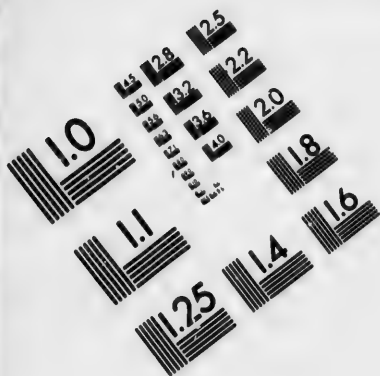
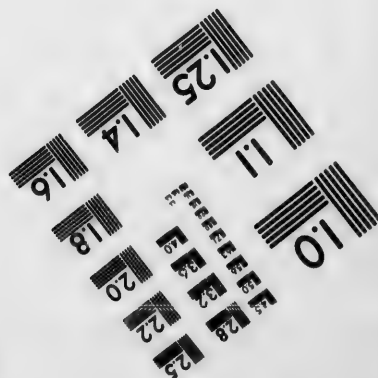
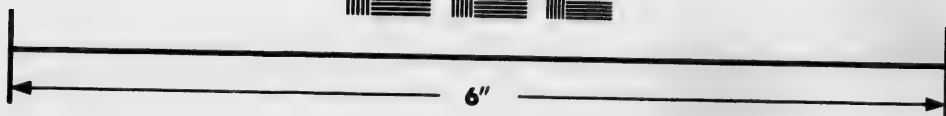
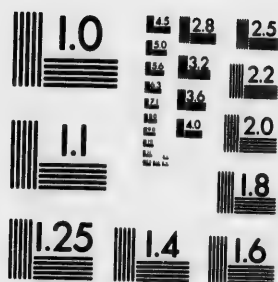


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The Occasion of the Epistle. The volatile Galatians were easily led away by the more gorgeous ritual and by the specious arguments of Judaizing teachers who argued that without circumcision and the observance of Jewish rites Christianity was imperfect, and that the only way to enter upon the Christian course was through the medium of Judaism. They proclaimed that Paul was not an apostle chosen by Christ, the gospel he preached was different from that of the apostles who had been the Lord's companions, that it was defective and required to be supplemented by the additions which they proposed.

At the time when Paul writes the Galatians had not gone so far as actually to be circumcised but they were in imminent danger of doing so and the Apostle sets himself with vehemence to expose and frustrate the intrigues of these Judaizing perverters of the gospel.

Date and Place of Composition.

As to the date there are two views which carry with them decisions as to the place from which the epistle was written. Each of these views depends mainly upon a single argument. It is agreed that the letter was written during Paul's third missionary journey and that it belongs to the same group as Romans and 1 and 2 Corinthians. The question is, what place does it occupy in this group?

1. One view is that it was written about the end of the year 57 or the beginning of 58 after the two epistles to the Corinthians and before that to the Romans. The great argument in favor of this view is the close similarity, both in ideas and language between this epistle and that to the Romans, and (in a less degree) 2nd Corinthians. The Apostle Paul was one of those writers who excel in strong grasp of a subject rather than in facility of expression. His vocabulary was not abundant, and so each of the successive stages of his spiritual experience or of his struggle with error is marked by remarkable similarity of trains of thought and even of verbal expression. Now note the correspondence between the doctrinal portions of Romans and Galatians "the same main

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thesis supported by the same arguments, the same Scripture proofs (Lev. 18:5, Ps. 143:2, Hab. 2:4) the same example, Abraham, thrown into relief by the same contrast, (that of the law), developed to the same consequences and couched through out in language of striking similarity. We seem to be precluded from supposing any break between them sufficient to allow of a change in the apostle's train of thoughts, and considering the throng of events through which the apostle was now passing, observing further that the three epistles, 2nd Corinthians, Galatians and Romans, form a climax as to the distinctness with which the ideas expressed in them are elaborated, it would seem that the epistle with which we are dealing should be placed between the other two" *Sanday*. This view is advocated also by Bleek, S. Davidson, Conybeare and Lightfoot. If it is adopted the place of composition would be Macedonia or Greece—perhaps while Paul was journeying between the two.

2. The other view is that since Paul went from Galatia to Ephesus and there remained three years, the epistle cannot be assigned to a later date than his Ephesian residence because he says (1:6) "I marvel that ye are so soon removed from him that called you," and whether this means so soon after their conversion to Christianity as some think, or so soon after his visit as others take it, it alike excludes any date later than 56 and any place other than Ephesus. This is the view of Bengel, Neander, Olshausen, Meyer, Alford, Ellicott and Godet.

The materials available do not justify a confident conclusion but the balance of probability seems to be in favor of the year 55 as the date and Ephesus as the place.

Peculiarities.

1. It is the Gospel of **Freedom**. It has done more than any other part of the New Testament to emancipate Christians, not merely from the yoke of Judaism, but from every form of externalism. Luther drew largely from it in his struggle with the tyrannous priestcraft of Rome. In his characteristic way he said: "The epistle to the Galatians is my epistle; I have betrothed myself to it; it is my wife." Eleven times in the course of these short chapters, that is to say, more frequently than in all the rest of Paul's epistles put together, he puts

forth the claim of liberty: "Stand fast in the liberty wherewith Christ has made us free." ; "Brethren ye have been called unto liberty"; "Jerusalem which is above is free, which is the mother of us all."

2. From the nature of the circumstances which called it forth it is a **polymical** epistle—a feature which distinguishes it from the epistle to the Romans which goes over the same doctrinal ground. It is an impassioned, controversial personal statement of the relation of the Gentiles to the Jews especially as regards circumcision. In it the Apostle speaks with "a tongue whose every word is a thunderbolt."

Contents.

The epistle has six chapters. Roughly speaking the first two are an autobiographic retrospect in which he establishes his apostolic independence. It is noticeable that after the brief greeting of the first five verses, he plunges at once into the main subject of the letter without the thanksgiving to God on behalf of those addressed which usually occupies this place in his epistles.

The next two chapters prove his dogmatic position that justification is by faith and not by external observances, which attitude is confirmed by the position of the law, here shown to be secondary.

The two closing chapters are practical. They show the nature of Christian freedom, warn against its abuse and close with a summary of his main argument.

CHAPTER XXIV.—THE FIRST EPISTLE TO THE CORINTHIANS.

Authorship. There is practical unanimity about the Pauline authorship of the epistles to the Corinthians. To the first, Clement of Rome bears testimony in the earliest explicit extant quotation from any book of the New Testament, less than 40 years after it was written (see ante page 6). Polycarp

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says "Do we not know that the saints shall judge the world? as Paul teaches." Similarly definite evidence is borne by Athenagoras, Clement of Alexandria and Tertullian. The internal evidence is not less convincing. Paul's character is distinctly impressed upon the epistle: there are numerous coincidences between it and the Acts; and it is not likely that the Corinthians would have preserved and circulated a forged letter which reflects so little credit on their church life.

The Occasion of the Letter. Corinth on the isthmus between northern and southern Greece had been destroyed by the Roman Consul Mummius (B. C. 146), but a new colony had been planted by Julius Cæsar, and the site giving great facilities for commerce, it had again become a populous and influential city. Its wealth was great, and with its mixed population it had won an evil notoriety for luxury and licentiousness. Paul visited the city on his second missionary journey, found among others Aquila and Priscilla, Christians like himself, and like himself too, tentmakers, who had been expelled from Rome by the decree of Claudius. He continued in the city for a year and a half preaching the gospel, and although the Jews raised a tumult against him, their agitation came to nothing on account of the stand taken by Gallio. A church was formed consisting mainly of Gentiles, and after Paul's departure the work was carried on by Apollos, but after some time and especially after the withdrawal of Apollos, the church fell into great disorder. A spirit of partyism prevailed, and in some cases quarrels ended in litigation; sins of uncleanness, extremely prevalent throughout the city, had intruded into the Christian community; religious assemblies became scenes of confusion and even the Lord's supper was desecrated by excess in eating and drinking.

News of these irregularities came to Paul through various channels: from members of the household of Chloe (1:11) from a letter sent by the Corinthian church, perhaps in reply to one (which is now lost) sent by him (5:9); and from Stephanas, Fortunatus and Achaicus (16:17) visitors from Corinth. In this letter from the Corinthians there were a number of queries

about conduct addressed to the Apostle, and after speaking about the disorders in the church, the greater part of the letter is devoted to answers to these questions.

Place and Date. There is no room for dispute on these points. He says (16:8) "I will tarry at Ephesus until Pentecost," and since we know from the Acts that he left Ephesus soon after Pentecost, A.D. 57, both the time of writing and the place from which the letter was sent may be counted upon as certain.

Peculiarities.

1. This is above all a practical letter. This was no occasion for expounding the doctrine of justification by faith; that, we may safely assume, had been done while Paul was preaching to the Corinthians. Questions of conscience, of Christian casuistry, are before the Apostle now, and although like circumstances can never arise again and the same battle will nevermore need to be fought, the principles he lays down will never be antiquated. The one is, "Be fully persuaded in your own mind"—beware of violating your own conscience; and the other, "Let all things be done with charity"—beware of casting a stumbling block in the way of others.

"The brevity and yet completeness with which intricate practical problems are discussed, the unerring firmness with which through all plausible sophistry and fallacious scruples, the radical principle is laid hold of, and the sharp finality with which it is expressed, reveal not merely the bright-eyed sagacity and thorough Christian feeling of Paul, but also his measureless intellectual vigour; while such a passage as the thirteenth chapter betrays that strong and sane imagination which can hold in view a wide field of human life, and the fifteenth rises from a basis of keen cut and solidly laid reasoning to the most dignified and stirring eloquence. It was a happy circumstance for the future of Christianity that in these early days, when there were almost as many wild suggestions and foolish opinions as there were converts, there should have been this one clear practical judgment, the embodiment of Christian wisdom."—*Dods*.

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2. This epistle throws a hard and pitiless light on the ideal picture we are so ready to paint of the simplicity, the purity and the loveliness of Apostolic Christianity. We have already seen in the epistle to the Galatians, how the early Christian faith had to fight for its freedom against the slavish externalism which Judaizing teachers sought to impose; here we see the way in which it was beset at the opposite extreme by a tendency to heathen license. We see the new believers ready to fall back into the vices current in the Greek world; there is little of the fervor of love or the heavenly mindedness which we are in the habit of attributing to the early Christians, and yet Paul neither denies to the church which had these abominations in it, the character of a Christian Church, nor invokes for their rebuke the law which he had belittled in writing to the Galatians. He draws from the same principle of liberty which he had proclaimed to them, disciplinary truths which will serve to direct the new life and prevent it from deviating and being lost.

Contents.

1. Greeting and thanksgiving, 1:1-9.
2. The party spirit in the Church with a detailed justification of Paul's method of teaching, 1:10—4:21.
3. Disorders in the Church, Chaps. 5-6.
4. Answers to enquirers, Chaps. 7-15.
 - (a) Marriage, Chap. 7.
 - (b) Meats offered to idols, illustrated by Paul's own example in foregoing his just rights, and warnings against the abuse of Christian freedom, Chaps. 8-10.
 - (c) Regulations about gatherings for worship (11-13).
 - (1) As to covering the head.
 - (2) As to the Agapæ and the Lord's Supper.
 - (3) As to spiritual gifts, with digression on the supremacy of love.
5. The Resurrection (15).
6. Directions about the collection for the poor, personal messages and autograph conclusion (16).

CHAPTER XXV.—THE SECOND EPISTLE TO THE CORINTHIANS.

Authorship. This is one of the epistles which is admitted even by the Tübingen critics to be by the Apostle Paul. The external evidence includes quotations by Irenæus, Athenagoras, Clement of Alexandria and Tertullian. By way of internal evidence one needs only to note the marks of Paul's intense personality, his peculiar style and the numerous coincidences with the Acts and with the other epistles, especially 1 Cor., Romans and Galatians.

Occasion. The first epistle had been carried to Corinth by Stephanas and had been followed by Titus, who had a commission to rectify in so far as he could the abuses which were present in the Corinthian Church. The time while Titus was absent was a period of very great anxiety to the Apostle: he was very uncertain about the reception his own letter would meet with from the Corinthians: he was travelling, but for the opportunities of mission work which presented themselves he had no heart. After long expectation Titus meets him in Macedonia and the news he brings is upon the whole favorable. The Corinthians have shown a desire to cleanse themselves from the charges of impurity and intercourse with the incestuous number on account of which he had reproved them. They had recognized the authority of Titus and had expressed warm personal attachment to the apostle himself. But satisfactory as this information was, Titus brought also the news that there was a vigorous faction which still resisted the Apostle's authority. "Their animosity to the Apostle was greater than when he wrote the first Epistle. They brought forward new charges. They accused Paul of lightness and irresolution—changing his mind, purposing at one time to come and at another time resolving not to come, as if he were afraid (2 Cor. 1:16—18). They charged him with pride and arrogance—seeking to exalt himself above them, and to exercise a dominion over their faith (2 Cor. 1:24). They insinuated that he was artful and cunning in his conduct (2 Cor. 12:16). They openly

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denied his apostleship and refused to acknowledge his authority (2 Cor. 12:11,12). And they contrasted the severity and boldness of his letters with the weakness and contemptible nature of his personal appearance (2 Cor. 10:10)."

These calumnies pierced the very soul of a man sensitive as Paul was, passionately craving for affection and proportionately feeling the bitterness of loving with no adequate return (12:15). He writes the second epistle at once and writes under great excitement. He confirms and commends the obedient portion of the church, but breaks out in hot indignation against his detractors.

Date and Place. The first epistle was written in the spring or early summer of 57 A.D. and the second was written within a few months after it from some place in Macedonia.

Peculiarities.

1. This is the most **egotistical** of all the epistles. The apostle is upon the defensive, this is his *apologia pro vita sua* and he shows the inmost recesses of his heart. His joy, his immeasurable love, his constant self-denial are here, and so are his fiery indignation, his religious fervor and his profound thoughts about the mysteries of the Kingdom of God.

2. There is a noticeable difference between the picture of the **Judaism** presented here and in the epistle to the Galatians. In Galatia they had ventured to demand the grossest Judaic requirements—circumcision, distinctions of food, feasts, &c. But here where they had to do with more cultivated and refined minds, they had laid aside these observances and presented Judaism in its highest aspects, from the point of view of its moral beauty, and with various speculative adornments fitted to gratify Hellenic tastes.

3. The **Greek** of the 2nd Epistle to the Corinthians is unusually harsh and unclassical, but this is very likely to be accounted for by the strong and disturbing emotions under which the apostle wrote.

Contents. This epistle is difficult to analyse because it is extremely personal and because the development of thought is not systematic or logical :

- I. Personal and retrospective (1—7).
 - II. Directions about the collection for the poor and matters of Christian giving generally (8—9).
 - III. Severe and threatening vindication of himself and his apostolic position to the impenitent portion of the Church (10—13).
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CHAPTER XXVI.—THE EPISTLE TO THE ROMANS.

Authorship. The evidence external and internal for the genuineness of the body of the epistle is so convincing and is so generally admitted that there is no need to dwell upon it, but attention may be called to the objections alleged against the last two chapters. Marcion, for some unknown reason, rejected them. Baur says that 15:1-13 contains nothing but what Paul had already better expressed in former chapters, that 15:17-20 was borrowed from 2 Cor. 10:13-18, and that the whole was written by a Pauline Christian with a view to conciliate the Jewish Christians towards Pauline Christianity, by causing Paul to make all possible concessions to Judaism. But these objections of Baur's which, after all, are entirely subjective, have no weight. Chapters 14 and 15 are so closely related that they should not have been separated. The objection to the 16th chapter is that Paul could not have known as many people in Rome as are named in his list of greetings (an opinion which forgets that Rome was the great rendezvous for all parts of the empire.) The benediction at the end of the epistle is placed by 200 cursive mss. and by the Greek fathers at the end of the 14th chapter, but whatever the explanation, this does not impair the genuineness of the passage, for the Pauline authorship of it is not disputed.

Date and place of composition. Allusions to Gaius (Rom. 16:23. Compare 1 Cor. 1:14) and Erastus (Rom 16:23.

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Compare 2 Tim. 4:20) and to Phœbe (Rom. 16:1) a deaconess of Cenchrea the port of Corinth, with other confirmatory evidence, proves that the letter was written from Corinth, and if so there is little doubt but that it was written in the spring of 58.

The occasion of the Epistle. The origin of the Roman church is unknown. It existed before Paul visited the place and was probably founded at an early date by unknown evangelists. It was made up probably of Jews and Gentiles in about equal numbers, for sometimes the one and sometimes the other seems to be addressed (1:13, 11:13. Compare 4:1-12; 7:1 and note the numerous quotations from the O.T.). The Jews in Rome were a numerous and influential body and had attracted to themselves a considerable number of proselytes, and they still held their ground notwithstanding the proclamation of expulsion issued by Claudius.

The Apostle Paul had long entertained the plan of visiting Rome. When he had talked of going back to Jerusalem after visiting Macedonia and Achaia, he said "After I have been there I must also see Rome" and again in writing to them he says "I would not have you ignorant, brethren, that often times I purposed to come unto you (1:13); having a great desire these many years to come unto you (15:23)." It was natural that he should wish to use the capital city as a basis for the propagation of the faith, and it was natural that he should pave the way for his visit by a letter, and that he should seek to mould their religious thinking in the line of the doctrines he held dear. The immediate occasion of the sending of the letter was the departure for Rome of Phœbe, a deaconess of the church at Cenchrea. It may readily enough be admitted that Paul had a deeper motive than any purely personal one such as that already indicated. Professor Beet, for instance, says that Paul's purpose in this letter is to assert and logically develop the new doctrines; to show that they harmonize with God's declarations and conduct as recorded in the O.T. and to apply them to matters of secular and church life.

Contents.

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| | 1. Statement of the theme. There is a salvation needed by all, provided by God, attainable by all who believe. 1-5. |
| Doctrinal. | 2. Answers to the objections that free grace would multiply sin and that it discredits the law. 6-8. |
| | 3. The question of the rejection of Israel. 9-11. |
| | 4. Practical exhortations. 12-13. |
| Practical. | 5. Mutual duties of the strong and weak. 14-15 : 13. |
| | 6. Personal. 15 : 14-33. |
| | 7. Salutations. 16. |

Peculiarities.

1. This epistle is conspicuous on account of its **dogmatic** character. It has but few of the features of a letter: although Paul's literary style may easily be recognized in it. It may be regarded as a theological treatise on the subject of justification in which especially in the first eight chapters there is almost the connectedness of a systematic treatise. "The point to be proved is first announced—that the Gospel is the saving power both to the Jews and the Gentiles; this saving power is first denied with regard to the law and then affirmed with regard to the Gospel; objections are started and refuted; illustrations are drawn from the Old Testament; abuses of this doctrine are repelled, and the blessed consequences of this gospel salvation are announced.

2. Many of the doctrines of revelation were totally unknown to the Greeks, and had never been taught in their schools of philosophy. Hence the Apostle was reduced to the necessity of employing **old words to express new ideas**; and he often could not avoid using them in a sense differing considerably from their popular meaning. A number of words of this kind occur which appear to have been used by the Apostle with some variation in their meaning, so that a very strict attention

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to the context is necessary to understand the ideas which they are employed to express. Such, for example, are faith, righteousness, spirit and law. These words have become almost technical terms in Pauline theology, and yet no definition is given of them; and it is frequently only from the connection that their exact import can be ascertained."

CHAPTER XXVII.—THE EPISTLE TO THE COLOSSIANS.

Genuineness. This epistle is not quoted by any of the apostolic fathers, but of later writers Justin Martyr, Irenæus, Clement of Alexandria, and Tertullian, clearly make use of it within the second century. There are traces of Paul's style, e.g., accumulation of sentences (1:3-8, 9-20, 2:9-15), of anacolutha (2:10, 3:16), and of Pauline modes of thought; and, so far as the epistle is, there are several coincidences between it and the acts of the Apostles which point to an early date and a Pauline origin.

Date and Place. There are two opinions about the place from which the epistle to the Colossians was written and each is supported by well-known names. Schneckenburger, Holzmann, Meyer and Reuss are of opinion that the letter was written during Paul's imprisonment in Cæsarea, and therefore during the period 59-61 A.D. The usual opinion is that the epistle was written from Rome during Paul's first imprisonment there, A.D., 62-63. This is held by Bleek, S. Davidson, Conybeare and Howson, Lightfoot, Alford and Lange.

Meyer states **the arguments in favor of the Cæsarean authorship** as follows:

1. It is more natural and probable that Onesimus fled from Colossæ to Cæsarea, than that he undertook a long sea voyage to Rome.
2. If the epistles to the Ephesians and Colossians were sent from Rome, Onesimus and Tychicus (Col. 4 : 8-9) would first arrive at Ephesus and then at Colossæ, which renders the omission of Onesimus in the Epistle to the Ephesians inexplicable.

able; whereas, if they were sent from Cæsarea, Onesimus and Tychicus would first arrive at Colossae, where Onesimus would be left with his master Philemon, and Tychicus would proceed alone to Ephesus, which accounts for the omission of Onesimus.

3. In Eph. 6:21, "but that ye also may know my affairs," also shows that Tychicus had already reported the affairs of the apostle to others, namely, to the Colossians (Col. 4:8), whom Paul knew that he would visit first,—a circumstance which is in favor of a journey not from Rome, but from Cæsarea.

4. In Philem. 22, Paul requests Philemon to prepare him a lodging, which assumes a direct journey to Phrygia; whereas, it appears from Phil. 2:24, that Paul when released from his Roman imprisonment, designed to go into Macedonia.

The arguments in favour of the view that **Paul wrote from Rome** are two in number,—the nature of the Roman imprisonment, and Paul's companions at Rome.

"1. At Rome Paul seemed to have more freedom in preaching the gospel than at Cæsarea. At Cæsarea we are only informed that Paul's acquaintances were allowed to visit him (Acts 24:23); whereas at Rome, Paul was not in prison, but in his own hired house, and received all who came unto him, preaching the Kingdom of God and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him (Acts 28:30,31). Now this greater liberty in preaching the gospel at Rome corresponds with what we read in these epistles. Paul requests the Ephesians to pray for him, that utterance might be given to him that he might open his mouth boldly to make known the mystery of the gospel, (Eph. 6:19,20); and a similar request is made to the Colossians: Withal praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak." Col. 4:3,4.

"2. The companions of Paul, mentioned in the epistles, suit Rome better than Cæsarea. Two of them, Aristarchus and Luke, accompanied the apostle to Rome, and it was in the

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great metropolis, the resort of all nations, that Paul would meet with his friends and fellow-labourers, rather than in Cæsarea, which, although the Roman capital of Palestine, was not a town of much importance to those who were not Jews. The preponderance of argument is decidedly in favor of the Roman imprisonment."

The occasion of the Letter. The Church of Colossæ unlike the other churches to which epistles were addressed, is not mentioned in the Acts of the Apostles. Colossæ is not very far from Ephesus in the Lycus valley in Phrygia. It had at one time been a city of considerable size and importance, but before Paul's day it had been surpassed by its rivals, Loadicea and Hierapolis, each about 15 or 18 miles distant, and was much smaller than it had once been. Paul had never visited it (2:1, Cf. 1:4), but apparently the gospel had first been preached within its walls by Epaphras, who was a Colossian and now a fellow-prisoner in Rome with Paul. The future of Colossæ was not prosperous. It is scarcely mentioned in subsequent history and both its site and the spelling of its name (Colossæ or Colassæ) have been matters of dispute.

Design.

The Colossian church was mainly Gentile in its composition (1:21, 27; 2:11) although the dangerous **heresy** threatening it was of Jewish origin. The heresy was:—

- "1. A combination of angel worship and asceticism.
 2. A self-styled philosophy or gnosis which depreciated Christ;
 3. A rigid observance of Jewish festivals and Sabbaths.
- The most probable view therefore seems to be that some Alexandrian Jews had appeared at Colossæ, professing a belief in Christianity, and imbued with the Greek philosophy of the school of Philo, but combining with it the Rabbinical theosophy and angelology which afterwards was embodied in the Kabbala, and an extravagant asceticism which afterwards distinguished several sects of the Gnostics."—*Conybeare and Howson*.

What led to the writing of the epistle was undoubtedly the **visit of Epaphras** to Paul. This faithful friend told the Apostle not only of the commendable features in the church life of Colossae but of the insidious forms of error which were making their entry there and he asks advice on the subject. Paul's answer is embodied in this letter: he seeks to warn the Colossians of their error and to hold up Christ in his supreme glory as the best antidote to the false philosophy to which they were asked to give their adherence.

Contents.

1. The introduction, as in most epistles, includes a salutation, thanksgiving and prayer on their behalf. 1:1-13.
2. Doctrinal portion on the person and work of Christ. 1:14-2:3.
3. Polemical portion consisting of warnings, 2:4-23.
4. Hortatory portion, urging his readers to show their union with Christ by putting off the old nature and practising Christian graces. Then follow special injunctions concerning wives and husbands, children and parents, etc.
5. Personal messages ending with a farewell salutation in Paul's own handwriting.

Peculiarities.

1. The **Christological character** of this epistle is conspicuous. It deals specifically with the character and work of Christ. Note especially the section on the pre-eminence of Christ (1:15-19). Indeed it is to be noticed in all the epistles of the first imprisonment that they lay stress on the nature and character of Christ while the earlier epistles had been occupied chiefly with the work of redemption as effected by the reconciliation of man to God.

2. There are in this epistle an unusually large number of *ἄπαξ λεγόμενα*—thirty-four—occasioned doubtless by the peculiar nature of the heresy combatted in it.

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CHAPTER XXVIII.—THE EPISTLE TO PHILEMON.

Genuineness. This epistle was recognized by Marcion, and is found in the Canon of Muratori and in the ancient versions. On account of its brevity and the absence of conspicuous doctrine, numerous quotations are not to be expected, but it is referred to by Tertullian and Jerome as an epistle of Paul's. Add to this the improbability of anyone forging and passing off as Paul's a letter which could be of so little use to any forger for the advancement of doctrinal or other objects, and it will be seen that the evidence in support of its genuineness is entirely satisfactory.

Date and Place. The epistle was written during Paul's first imprisonment in Rome (about 63 A.D.) as may be seen from verse 10, and from a comparison of the companions Paul had (23-24) with those he had when he wrote the epistle to the Colossians (1:7 ; 4:12, 14.)

Design. Onesimus, a slave belonging to Philemon, a Colossian friend of the Apostle Paul, had run away from his master and had come to Rome where he became a Christian. And now when Onesimus is about to return to Philemon, his former master, Paul puts this letter of propitiation into the slave's hand, in which the master is asked to receive him "not as a servant, but above a servant a brother beloved."

Contents. Paul gives thanks on account of Philemon's character, entreats him to forgive the past and, without saying so in so many words, suggests to him to give Onesimus his liberty.

Peculiarities.

1. This is a private letter on a private matter, and it is the only one of the kind by the Apostle Paul which is preserved in the Canon.

2. This letter shows the perfect Christian gentleman. It has been called not inappropriately "the polite epistle." The tact, the good feeling, the graceful sprightliness of the play

upon words in *θυγατρὸν* and *ἀδελφὸν* all mark it out as a rare and attractive specimen of letter writing.

3. The relation in which Christianity stands to slavery is to be seen in this epistle and in that addressed to the Colossians. Christianity does not directly forbid slavery. It does not enjoin masters to liberate their slaves, indeed it asserts that Christianity makes no difference in the social position: it bestows spiritual freedom but does not break the bonds of servitude to earthly masters. Bishop Wordsworth says: "The Gospel of Christ by christianizing the master, enfranchised the slave. It did not legislate about names and forms, but it went to the root of the evil. It spoke to the heart of man. When the heart of the master was stirred with divine grace, and was warmed with the love of Christ, the rest would soon follow. The lips would speak kind things, the hand would do liberal things. Every Onesimus would be treated by every Philemon as a beloved brother in Jesus Christ. That short letter from "the hired house" of the aged Apostle, "Christ's bondsman" at Rome may be called a divine act of emancipation: one far more powerful than any edict of manumission by sovereigns and senates—one from whose sacred principles all human statutes for the abolition of slavery derive their virtue."

CHAPTER XXIX.—THE EPISTLE TO THE EPHESIANS.

Genuineness. In the way of external attestation this epistle has all the evidence needed to place its authorship beyond do. bt. It is used by Polycarp in his epistle to the Philippians, is quoted as Paul's epistle by Irenæus, by Clement of Alexandria, by Tertullian, and is attributed to Paul in the Canon of Muratori, and in the Peshito Syriac version, and was received by Marcion under the name of the Epistle to the Laodiceans.

The internal evidence also is abundant. The warmth and eagerness of the Apostle's temperament are made conspicuous in this letter by the use of superlatives, strong expressions and

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compounds of *ἐπὶ*—a favorite word of his is "riches" in a metaphorical sense, and in no epistle is it used more frequently than here—"The riches of His glory," "The riches of His grace," "The riches of Christ," "The riches of the glory of His inheritance." This epistle is marked, too, by those digressions or parentheses, which Paley calls "going off at a word," and which are extremely characteristic of the Apostle (Eph. 4:8—11, 5:12—15).

Modern **doubters** have attacked the epistle on the ground that :

1. It is an imitation of the Epistle to the Colossians. But the resemblance between the two may be sufficiently explained by the fact that they were written about the same time, to churches not far apart and in the same moral condition.
2. There are in the epistle un-Pauline ideas and words, e.g., apostles and prophets (3:5, 4:11, 2:20), the statement of the doctrine of justification (Eph. 2:8—10), the description of the devil as "the prince of the power of the air" (Eph. 2:2), and the phrase "by nature the children of wrath" (Eph. 2:3). But the fact is that these subjective considerations, when attentively and candidly examined, turn out in most cases to confirm rather than invalidate the Pauline authorship.
3. This epistle is marked by degeneracy of style as compared with the Epistle to the Colossians—the composition, Dr. S. Davidson says, is verbose and redundant. But this is mere individual opinion ; and even if it were true it would not be a proof of spuriousness.
4. The epistle betrays a want of specific purpose, contains no reference to the circumstances which called it forth nor the persons to whom it was addressed.

Granted that in these respects this letter is different from others of Paul's, but genuineness does not depend on these features and besides, these negative elements are accounted for by its character as a circular letter.

Date and Place of Writing. This letter was written in Rome, A D. 62—63, and was probably carried to Ephesus by

Tychicus, who was charged also to carry the letter addressed at the same time to the Colossians (Eph. 6:21-22, Col. 4:7-8).

Design.

Ephesus was an opulent city on the west coast of Asia Minor and at an early date became conspicuous in Christian history as the scene of apostolic labors. Paul founded its church, Apollos preached in it, John lived in the city and Timothy was its bishop. Paul's first visit was on his return from his second missionary tour. On his second visit he made a stay of nearly three years. His preaching was so effective and made so deep an impression that the traffic in the silver shrines of Diana was seriously lessened, and a riot resulted, in which Paul had a narrow escape.

It was first suggested by Archbishop Usher, and has since been very generally accepted, that this epistle was of the nature of an **encyclical letter**, and that the place now occupied by the address, "To the Ephesians," was originally left blank, to be filled in by each church to which it was read. The reasons for accepting this view are thus summarised by Dr. Alfred Barry :

1. The words "in Ephesus" in the opening salutation are omitted in two of the oldest MSS., the Vatican and the Sinaitic.
2. Ancient criticism faced the difficulty by giving to the words "Those who are" (where we read "Those who are in Ephesus"), a mystic sense corresponding to the divine name, "He who is," which shows that the difficulty was general and not due merely to a few MSS.
3. Maricon the heretic, on critical grounds, called this epistle "The epistle to the Laodiceans."
4. The great topic of the letter is Unity, an extremely suitable topic for an encyclical letter.
5. There are no personal salutations nor personal references in the epistle, though Paul had lived for three years in Ephesus and doubtless had warm friends there.

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6. He speaks as if the faith of some to whom he wrote was known to him only by hearsay, and as if his apostleship to the Gentiles was known to them only in the same way.

On these grounds it seems at least highly probable that we have here a letter addressed not merely to Ephesus, but to the sister churches in Asia, and that the name of the Ephesians has come to be attached to it because that was the most important of the sisterhood of churches.

Contents.

I. Doctrinal section.

1. Introduction, Chap. 1, Salutation, thanksgiving and prayer for their fuller knowledge of unity with the risen Christ, the Head of the whole church.

2. The call of the Gentiles, Chap. 2.

3. Prayer for their fuller knowledge, Chap. 3.

4. Final summary of doctrine, Chap. 4:1-16.

II. Practical section, 4:17—6:17.

1. The new life.

2. Conquest of sin.

3. Regeneration of social relations.

4. Final exhortation.

III. Conclusion, 6:18-24.

Peculiarities.

1. An outstanding feature is its encyclical character which has already been commented upon.

2. There is a great similarity in thought and language to the epistle to the Colossians. Dr. Gloag says:

"These two epistles are similar, and yet distinct; similar in their language and practical exhortations; dissimilar in their design and mode of doctrinal treatment. The epistle to the Colossians is polemical and aims at the refutation of heresy; the epistle to the Ephesians is dogmatic, and serves to the establishment of truth. The one is special, and deals with the

errors of Jewish Gnostics ; the other is general, and is designed for the edification of believers: The one is a Christian apology; the other is a doctrinal treatise on election and grace."

3. This epistle, on account of its grammatical structure, is very difficult of explanation. The sentences are complicated by numerous parentheses and digressions. "Each single word," observes Michaelis, "is perfectly intelligible; but the sentences are so long, and the members of which each sentence consists are at the same time so short, that they are frequently capable of many different constructions, of which we cannot easily determine which is the right one. If a passage of this epistle were taken unpointed, some would place the commas in one place, some in another; and what increases the difficulty is, that in our common editions of the Greek Testament, the points are placed with much less judgment in this epistle than in any other part."

4. The word "spirit" or "spiritual" occurs thirteen times in this epistle, and the phrase, "The grace of God," a like number of times. The expression, "in Christ," or its equivalent, occurs still oftener.

"It certainly is the most spiritual and devout of the epistles, composed in an exalted and transcendent state of mind, where theology runs into worship, and meditation into oration. It is the Epistle of the Heavenlies, an ode to Christ and His spotless bride, the Song of Songs in the New Testament. The aged Apostle soared high above all earthly things to the invisible and eternal realities in heaven. From his gloomy confinement he transcended for a season to the mount of transfiguration. The prisoner of Christ chained to a heathen soldier, was transformed into a conqueror, clad in the panoply of God and singing a pæan of victory."

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CHAPTER XXX.—THE EPISTLE TO THE PHILIPPIANS.

Authorship. The genuineness of the epistle to the Philippians is well authenticated and is admitted by almost all the writers on the New Testament. Polycarp (116 A.D.) in a letter to the Philippians writes: "You among whom the blessed Paul labored and who are named in the beginning of his epistle," and after numerous quotations by several writers in the course of the century, Tertullian (200 A.D.) states that it had all along been read and acknowledged by the Church at Philippi. The internal evidence, too, is quite clear. Schenkel says: "No epistle of the Apostle bears the marks of authenticity in such unmistakeable characters as the epistle to the Philippians.

Date and place of composition. This epistle bears upon the face of it that it was written while its author was a prisoner. Meyer thinks it was while he was a prisoner at Cæsarea, but the allusions to the prætorium and especially to Cæsar's household, point rather to Rome, and favor the view which has been taken by the great majority of writers. Is it then to be put early or late in the Roman imprisonment. Opinions differ, but the majority favor a late date because of what is said about Epaphroditus. Sufficient time must have elapsed after Paul's arrival in Rome for Paul to be in a condition of need, for news of this to have reached Philippi, for a collection to have been made and Epaphroditus sent with it to Rome, for his work in Rome, his serious illness, the news of his illness reaching Philippi and a return message to Rome. This view is further confirmed by the fact that he expects a decision in his case soon and trusts that he will before long be able to visit the Philippians. We may date the epistle then in the year 63, i. e., in the second year of Paul's imprisonment in Rome.

Occasion. Philippi was an important city of Macedonia, named after Philip, the father of Alexander the Great. By Augustus it had been endowed with the privileges of a Roman

colony and its position at the junction of the streams of European and Asiatic life, with an additional infusion of military colonial feeling gave it a character entirely its own. About the year 52, in the course of the second missionary journey, Paul and Silas visited Philippi, and the story of their reception, their persecution, imprisonment and subsequent deliverance, is told in the 16th chapter of the Acts. It is altogether likely that Paul visited the place again, but of this we have no certain information. Now when Paul was a prisoner in Rome Epaphroditus, a Philippian, comes to him with a gift contributed by Paul's admirers in Philippi. He threw himself so heartily into Paul's work at Rome that a serious illness was brought on. On recovering and hearing how anxious his friends had been on his account, he naturally wished to return to Philippi, and Paul could not send him home without putting into his hand a written acknowledgement of the kindness he had received from the Philippians. He wished also to prepare the way for Timothy's visit (2:19) and to incite them to unity and joyfulness of spirit.

Contents. There is but little trace of system in the epistle, but its leading features may be indicated as follows :

1. Salutation, thanksgiving and prayer for the Philippian Christians. 1:1-11.
2. Account of the progress of the Gospel in Rome, as well as his position, feelings and hopes. 1:12-22.
3. Exhortations to consistency, unity, the consideration of Christ and the following of his example. 1:27-2:4.
4. Personal matters. 2:17-30.
5. Final exhortations begun but broken off to warn them against Judaising error and antinomianism. 3rd chapter.
6. Resumption of final exhortations to unity, joy and freedom from care. 4:1-9.
7. Acknowledgement of their gift, closing salutations and benediction. 4:10-23.

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1. This is the epistle of commendation. There is not a word of rebuke in it. The Philippian church was a great comfort to Paul, and his very heart goes out to its members in this epistle. It is a message of love and joy. "I rejoice, rejoice ye," is the sum of the glad and thankful message sent to his faithful flock by this prisoner who has the threat of death before his face.

2. Doctrinal discussion is conspicuous by its absence. Paul was the theologian of early Christianity, but here he has neither Judaistic nor Gnostic errors to combat and his letter is concerned rather with practice than with dogma. It is true that the great passage (2:5-11) on the humiliation and exaltation of Christ is here, and that this is the nearest approach Paul makes to a dogmatic affirmation of the divinity of our Lord, but the passage was written to emphasize and illustrate an exhortation rather than for polemical reasons.

CHAPTER XXXI.—THE PASTORAL EPISTLES.

The two Epistles to Timothy and the Epistle to Titus form a group by themselves and are called the Pastoral Epistles, because they are official letters addressed by Paul to his fellow laborers and contain instructions about church organization and government. In several respects they present similar characteristics and it will avoid repetition to consider here the features they have in common. One great difficulty in the way of accepting the Pastoral Epistles as Pauline lies in the fact that they **do not fit in with** any recorded period in his **biography**. They contain allusions to missionary journeys—one to Crete for instance—which cannot be accommodated to the narrative contained in the Acts of the Apostles. Nearly all those who have maintained the genuineness of these epistles have held the opinion that after the events recorded in the Acts, Paul was acquitted of the charge against him and was released, and that he engaged freely in missionary work

for several years, somewhat as follows: Leaving Rome in 63 A.D. he follows out the plan indicated in Philemon 22 and Philippians 2:24. Passing through Macedonia and spending some time at Philippi he goes on to Ephesus where his presence was required on account of the growth of heretical teaching. From this centre visits are paid to Colossae and Laodicea, and the next summer he makes his long planned visit to the far West (Rom. 15:24). Returning in 66 to Ephesus he is called away to Macedonia and he leaves Timothy in his place in Ephesus (1 Tim. 1:3). During this absence, finding that he is to be away longer than he expected, he writes the first Epistle to Timothy. Returning to Ephesus as his plan was (1 Tim. 4:13) his next tour is to Crete, where he leaves Titus in charge and comes back to Ephesus, from which place he writes his Epistle to Titus in the autumn of 67 and goes by way of Miletus (where he leaves Trophimus, 2 Tim. 4:20) and Corinth to Nicopolis, in Epirus to spend the winter (Titus 3:12) and he was arrested either there or perhaps at Ephesus whither he may have gone by way of Troas (2 Tim. 4:13). He is taken a prisoner once more to Rome and from that city in the spring of 68 writes his second letter to Timothy.

The main reasons for believing that Paul enjoyed a period of freedom and was imprisoned a second time are:

1. Early Christian tradition. Clemens Romanus (A.D. 96), says: "Paul also obtained the reward of his patience, having been imprisoned seven times, having been scourged, having been stoned. Having preached the gospel in the East and in the West, he received the glorious reward of his faith, having taught the whole world righteousness and having come to the extremity of the West, and having borne witness before the rulers thus he departed out of the world and went into the holy place, having given a striking example of patience."

The Muratorian canon (A. D. 170) says that the Acts omits the journey of Paul from the city to Spain. Eusebius distinctly mentions Paul's release from captivity and after his time, mention of a second imprisonment is frequent.

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2. There are allusions to journeys and incidents which do not fit in with the history recorded in the Acts, and of which this is the only natural explanation. 1 Tim. 1:3, a visit to Macedonia unaccompanied by Luke. 2 Tim. 4:13, Paul had not been at Troas for more than five years and Timothy had repeatedly been with him since. Titus 1:5, the visit to Crete.

Those who believe that there was only one imprisonment have no positive arguments to produce. They are satisfied with the negative position that the theory of two imprisonments has not been proved. Against this theory they point out two objections :

1. Paul in his farewell address to the elders at Ephesus states his conviction that they would see his face no more, whereas upon this theory he must have visited Ephesus again. But whatever effect this argument has is counterbalanced by his conviction that he *would* see Philippi again (Phil. 1:25), which on the theory of a single imprisonment he never did.

2. Timothy is spoken of as a young man (1 Tim. 4:22, 2 Tim. 2:22), whereas on the theory of a second imprisonment it must have been 16 years since he joined the Apostle and very likely he would now be 34 or more years of age. But "youth" is a relative term, and from the point of view of an old man, and especially one who had known him from his boyhood, Timothy was young. He was young, too, in view of the responsibilities of his position.

Among advocates of two imprisonments are Neander, Bleek, Ewald, Delitzsch, Olshausen, Hüther, Lange, Alford, Lewin, Ellicott, Howson and Wordsworth.

Those who believe that there was only one include Winer, De Wette, Baur, Hilgenfeld, Schaff, Ebrard, Renan and S. Davidson. Of the latter class all but Schaff reject the Pauline authorship of the Pastoral Epistles.

Genuineness. The external evidence in favor of these epistles is good. Both Polycarp and Hegesippus allude to 1st Timothy. Irenæus and Tertullian distinctly quote all three and they are included in the Muratorian Canon and the Syriac

and Old Latin versions. Marcion, it is true, rejected them, and Tatian rejected those addressed to Timothy, but both acted so because the doctrines of these epistles were not in accord with their tenets.

With regard to the internal evidence, it is admitted that the style and diction are somewhat different from that of Paul's other epistles; still, as will afterwards appear, the difference is not so great but that it may be accounted for from the circumstances under which they were written. The character of the great apostle is distinctly impressed upon these epistles—the same fervour of spirit displayed in numerous parentheses and digressions, the same tendency to run off at a word, the same humility and self-deprecation, the same earnest desire after the spiritual welfare of his converts, the same habit of alluding to his own sufferings for the gospel, and the same vehemence in expression as are seen in the other epistles, are traceable in these. There are also special features and allusions which are so natural and apparently so unimportant, that they never would have occurred to a forger: as for example the apostle's fatherly anxiety about the health of Timothy (1 Tim. 5:23), and the reference to the cloak, books and parchments which he had left behind him at Troas, and which he desired Timothy to bring with him to Rome (2 Tim. 4:13). Nor could there be any possible motive for forgery.

The genuineness of these epistles has been strenuously attacked during the present century especially by Baur, Eichhorn and De Wette, on the grounds that

1. The heretics mentioned are anti-Judaic gnostics and these lived after the death of Paul.
 2. The policy and institutions of the church imply a post-apostolic age.
 3. The words, phrases and sentiments are un-Pauline.
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CHAPTER XXXII.—THE FIRST EPISTLE TO TIMOTHY.

To whom addressed. Timothy was in all probability a native of Lystra. His father was a pagan but his mother and grandmother were devout Jewesses. He was apparently converted by Paul on his first missionary journey, and from the second missionary journey onward he was an almost constant member of the Apostle's little missionary company, sometimes sent on commissions to the churches but more frequently taking the part of personal companion to his spiritual father. From Heb. 13 : 23 it appears that he too suffered imprisonment but when or for what reason we have no means of determining. It is usual to infer from 1 Cor. 16 : 10-11 and from the general tenor of Paul's personal exhortations to him that he was of a timid and shrinking disposition.

The occasion of the Epistle. Timothy had been left behind in Ephesus while Paul was visiting Macedonia, and this letter was written with the two-fold object, to instruct Timothy to oppose the false teachers who are subverting the Gospel and to give him directions concerning church government.

Contents.

- I. After the salutation Paul reminds Timothy of the exhortation he had given him to silence false teachers. Chapter 1.
 - II. Directions about public worship, and church officers. 2—4 : 11.
 - IV. Personal exhortations to Timothy both about himself and his proper attitude towards various classes. 4 . 12—6 : 2.
 - V. Concluding warnings against dangerous elements in the church.
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CHAPTER XXXIII.—THE EPISTLE TO TITUS.

To whom addressed. Titus is nowhere mentioned in the book of the Acts unless he be identified with the Justus of 18:7. He was a Gentile and probably a native of Antioch and seems to have become a Christian at an early date for he went up to Jerusalem with Paul and Barnabas to vindicate the freedom of the Gentiles from the ceremonial law of the Jews. Again when a delegate of firmness and tact was needed to deal with the irregularities in the Corinthian church and when Apollos had shewn himself unwilling to go (1 Cor. 16: 12) Titus was employed and did his work successfully. Ten years later he was sent to Crete to deal with a people notoriously averse to good influences. On the whole he seems to have been the ablest and most reliable of all the helpers the Apostle Paul had about him in his later years.

Of the state of the church in Crete we know scarcely anything from outside sources and the allusions in this epistle help us but little. Paul touched at the island on his way as a prisoner to Rome, but his stay was too short and his freedom too much restrained to allow us to account for the introduction of Christianity in this way. Perhaps visitors returning home after the Pentecostal outpouring in Jerusalem carried the message with them. Paul quotes a verse from a Cretan poet, Epimenides, which implies that the Cretans bore a bad character for falsehood and other vices, and it is apparent from the letter that they were in serious disorder as regards both doctrine and government.

The occasion of the Epistle. The epistle was to serve a double purpose — both to communicate instructions to Titus regarding his superintendence of the churches in Crete (Titus 1: 5) and to instruct him to refute and oppose false teachers, (Titus 1:9-16). Paul writes also to ask him to come to Nicopolis before winter (Titus 3: 12).

Contents.

1. Salutation and statement of purpose of leaving Titus in Crete, 1:16.

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2. Qualifications of bishops, 1:7-10.
3. Description of false teachers, 1:11-16.
4. Special rules for various classes, 2:1-15.
5. Sundry commands to Christians, 3:1-8.
6. Injunctions to Titus, 3:9-11.

CHAPTER XXXIV.—THE SECOND EPISTLE TO TIMOTHY.

Occasion and object. The second epistle was written during Paul's second imprisonment and under the shadow of approaching death. He was well-nigh alone and saddened by the desertion of many friends, but he writes with calm serenity and with immortal hope. This is "his last will and testament" in which yearning to see the face of his beloved pupil is mingled with exhortations to fidelity and courage. The epistle then is a pastoral charge primarily designed for Timothy, but of value for all Christian ministers and congregations.

Contents.

1. Greeting and thanksgiving.
2. The kindness of Onesiphorus.
3. Exhortations and warnings.
4. Solemn charge with prophecy of future developments of heresy.
5. Personal details.

CHAPTER XXXV.—THE EPISTLE TO THE HEBREWS.

Canonicity. The early existence of this epistle is well attested. It is evidently alluded to by Clement of Rome, and it is used by Justin Martyr as a scriptural authority of equal rank with the book of Genesis. Clement of Alexandria, repeatedly quotes it ascribing it to Paul. Both the Syriac and the Old Latin versions include it, but it is omitted from Mar-

cion's list and from the canon of Muratori. Indeed, the whole Eastern Church accepted it as canonical, but in the west it was very generally rejected in the second and third centuries. Tertullian, Cyprian and Irenæus refused to receive it. But in the west in the fourth century, Hilary of Poitiers, and Ambrose of Milan, led a reaction in its favor. They were followed by Jerome and Augustine and as a result the epistle, by consent of the western church as well as of the east, was placed in the canon.

Authorship. Was the epistle written by the Apostle Paul?

The arguments in favor of the Pauline authorship are:

I. **Ancient testimony** reaching back almost to the apostolic age in the person of Pantænus of Alexandria, is, by a large majority, in favor of the Pauline authorship. Clement of Alexandria, says that the epistle to the Hebrews was Paul's and was written in the Hebrew language, and that Luke, having with great care translated it, published it for the Greeks. Again he says: "And as the blessed presbyter (by whom Pantænus is meant apparently), before now used to say, since the Lord, as Apostle of the Almighty, was sent to Hebrews, Paul, through modesty, as having been sent to Gentiles, does not inscribe himself Apostle of Hebrews, because of the honor belonging to the Lord, and also because he went beyond his bounds in addressing Hebrews also when he was herald and Apostle of Gentiles." Origen repeatedly refers to the epistle as Pauline, and after his time there seems to have been no doubt about it in the east, although in the west the acceptance of the book into the canon did not involve the belief that it was the work of Paul.

II. The epistle is constructed on the familiar **plan of the Apostle Paul**.

1. The discussion of the dogmatic truth.
2. Earnest exhortation based on the doctrine thus presented.
3. Salutations interwoven with personal notices, with doxology and prayer.

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III. The main outlines of **theological teaching** are in close accord with Paul's epistles. Compare Hebr. 2-3 with Phil. 2, and Hebr. 13 with Rom. 16.

It is agreed even by those who do not accept the Pauline authorship, that in many of its features the plan and method of treatment are strongly Paul-like.

The chief arguments **against the Pauline authorship** may be summed up as follows :

1. **Ancient testimony** in the Western church is adverse to Paul. Eusebius writing before 326 expressly says that the Roman church rejected the Pauline authorship ; and Augustine and Jerome, through whose influence it was accepted in the west as canonical, did not regard it as the work of Paul.
2. If this epistle is Pauline, it stands alone in **not claiming** to be by him.
3. **The style is dissimilar.** Instead of the rugged, impetuous and occasionally disjointed style of the apostle we have here polished diction and carefully constructed sentences. Farrar says : " The movement of this writer resembles that of an oriental sheikh with his robes of honor wrapped around him ; the movement of St. Paul is that of an athlete girded for the race. The eloquence of this writer, even when it is at its most majestic volume, resembles the flow of a river ; the rhetoric of St. Paul is like the rush of a mountain torrent amid opposing rocks."
4. The epistle contains **statements** of facts **which could not have come from Paul**—the most important of which is 2:3 " which (salvation) at the first began to be spoken by the Lord, and was confirmed unto us by them that heard." Whereas Paul always claimed that he had received his teaching by direct revelation.
5. There is **divergence in doctrinal view.** Of Paul's favorite topics some are absent from this epistle, e.g., the resurrection is mentioned only once ; some are treated in a different way, e.g., the law, faith and righteousness ; and certain themes here brought into prominence are not noticed by

the Apostle Paul, e.g., the high-priesthood of Jesus. There is no real discord, but the peculiarities in selection and treatment of topics are very noticeable.

6. The writer's **use of the O. T.** does not accord with Paul's. This writer introduces quotations as directly the voice of God: "He saith," "He hath said"; whereas Paul commonly uses the formula "It is written," "the Scripture saith." This latter phrase occurs 30 times in Paul's writings, but not at all in this epistle. Again this writer quotes from the Scripture in the Alexandrian text without regard to the Hebrew, whereas Paul often corrects the LXX by the Hebrew and where he follows the Greek version, uses the text found in the Vatican MS.

Upon the whole it must be confessed that we cannot arrive at any confident conclusion on what ever since the second century has been a matter of conjecture. It may, however, be regarded as highly probable that the epistle was written by some one who stood in a close relation with Paul, but not by Paul himself. It was by some one who spoke of Timothy as "brother" (13:23) whereas Paul speaks of him as "son." We look then for the writer among the younger companions of the Apostle.

1. The name of **Luke** has been proposed and advocated on the ground of similarity between this epistle and especially the second half of the Acts (Delitzsch). But Luke was a Gentile and we can hardly doubt but that we have before us the work of a Jew.

2. **Clement of Rome** has been mentioned (by Erasmus) because there seem to be many allusions in his epistle to this. But the theory has been abandoned, for the style and point of view are radically diverse.

3. **Silas** (Böhme) and **Titus** have been proposed, but we do not know enough of them to make such suggestions anything more than groundless hypotheses.

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4. **Barnabas** was named by Tertullian and his claim has been advocated by Thiersch, but upon grounds too slender to produce anything approaching conviction.

5. Luther favored the claim of **Apollos** and this view has in later times been advocated by Alford, Lünemann, Bleek and Tholuck, but it is entirely a modern view and is quite destitute of external evidence.

Writers upon N. T. subjects are much divided in their opinions. Among those who have maintained the Pauline authorship may be mentioned Bengel, Paulus, Doddridge, Moses Stuart and Bishop Wordsworth.

The list of those who deny the Pauline authorship includes Bleek, Ewald, Tholuck, Reuss, Lünemann, Alford, S. Davidson and Dods.

Some hold an intermediate view to the effect that the epistle was written under the special influence of Paul, but not by his own hand, e.g., Ebrard, Delitzsch, Döllinger and Stier.

The Readers. In the oldest MSS. the heading is simply "To the Hebrews," and there are numerous signs in the course of the work that the heading is correct. At first sight it might be thought that it is addressed to all believers of that nation, but 13:17—19, 23, imply that some particular church or region is intended. But further than this we cannot go without large elements of conjecture. It is probable that the congregation or congregations addressed lived in or near Palestine, for Jewish Christians were the most considerable elements in their numbers, and "they were in danger of falling back into Judaism owing to the hold which their hereditary forms of worship and the fascination the visible temple had over them." The church addressed can scarcely be Jerusalem, because it did not get its knowledge of the truth at second hand (2:3): it could not be described as having furnished no martyrs, and any letter to Jewish Christians in it would likely have been in Aramaic. We decide, therefore, but with no great degree of confidence, that the epistle was written to Jewish Christians in or near Palestine, but not in Jerusalem.

Date and Place of Composition. The time of writing must have been before the destruction of Jerusalem, A.D. 70, as is evident from 10:2, and from the fact that although so much is said of the evanescent character of the Jewish ritual, no mention is made of this, which would have been so strong an argument in support of such a position. A date not long before 70 would seem to suit the circumstances best, for many of those to whom the epistle is addressed have long been Christians (5:12), many of their teachers are dead (3:7), and they have suffered persecutions for their faith (10:32-37, 12:4-5).

As regards the place of writing, nothing but conjectural theories can be advanced. The statement, "They of Italy salute you," may mean either "Those who are about me here in Italy salute you," or "Those Italians who in this foreign land are with me, send back greetings to their old home."

Object. The object of the writer is to strengthen his readers in their persecutions and to warn them against the danger of falling back into Judaism. It has more of the nature of a treatise than of a letter, and is more scholarly in its Greek than most parts of the N.T.

Contents :

1. Fundamental thesis (1:1-4).
2. Christ is superior to angels (1:5-2:18).
3. Christ is higher than Moses (3-4).
4. The High Priesthood of Christ (5-7).
5. Christ is the minister of a new and better covenant (8-9).
6. Recapitulation and summary (10).
7. The heroes of faith (11).
8. Final exhortations, warnings, messages and blessings (12-13).

Peculiarities :

1. The great theme of the epistle is the superiority of Christianity to Judaism.

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"Hebrews shows that Judaism was the shadow, Christianity the substance; Judaism the picture, Christianity the original; Judaism the husk, Christianity the kernel within; Judaism the body, Christianity the spirit; Judaism the type, Christianity the anti-type; and as the substance is always better than the shadow, the reality than the picture, the kernel wrapped up in the husk than the husk itself, the spirit than the body, the anti-type than the type, so is Christianity better than Judaism. The word 'better' is the key word of Hebrews."

CHAPTER XXXVI.—THE EPISTLE OF JAMES.

The author. We read in the N. T. of:

1. James, the son of Zebedee.
2. James, the son of Alphæus.
3. James, the Lord's brother.
4. James, the son of Mary.
5. James, the Less (or the Little.)
6. James, the brother of Jude.
7. James, the first bishop of Jerusalem.

This epistle cannot have been written by No. 1, who suffered martyrdom in 44, A.D., before this was written.

No. 4 and 7 may be identified, Cf. Gal. 1:19 with 2:9-12.

Nos. 3 and 4 may be identified Mat. 27:56, Mat. 13:55.

Nos. 3 and 6 may be identified Mark 6:3, Jude, verse 1.

Nos. 4 and 5 may be identified Mat. 27:56, Mark 15:40, Luke 24:10.

It is probable, therefore, from our examination thus far, that there are three persons and three only in the list above: 1, 2 and the single individual who is known by all the other

titles. It is usual in some quarters to go a step further and identify 1 and 2 by saying that the Lord's "brother" was really his cousin, the word being used in the extended sense in which it was sometimes employed in the classics. But that view is now very generally abandoned. Which then of these two was the author? The tone of authority, not expressed but implied, in the epistle, leads one to say the more prominent of the two, i. e., the Lord's brother. Why then does he not call himself by that honorable title? Probably because in the spirit of Mat. 12:48-50, Luke 11:27-28, he wished to place himself on a level with all who are servants of Jesus Christ. In the same way Jude, another of our Lord's brethren, is content to call himself "the servant of Jesus Christ and brother of James."

There are three views as to what is meant by "brother of the Lord:"

1. The Helvidian theory that James, Joses, Simon and Judas, were, in the ordinary literal sense of the word, brothers of our Lord, sons of Joseph and Mary.
2. The Agnatic or Epiphanian theory that Joseph was a widower at the time of his espousal to Mary and that the "brothers" were children of the former marriage.
3. The collateral or Hieronymian theory that the sons of Alphæus (or Cleopas) were cousins of our Lord, their mother and His being sisters.

This James, the Lord's brother, although he did not become a believer until after the resurrection, became one of the pillars of the church. He presided at the council held in Jerusalem and is recognized as the first bishop of Jerusalem. He had a high reputation for sanctity and earned the title of "camel-kneer" from his protracted kneeling in prayer in the temple. He lived under the Nazarite's vow and was a Hebrew of the Hebrews, who clung to the law and the prophets and valued the gospel as their fulfilment.

Date and place of Composition. From the fact that this epistle makes no allusion to the conference at Jerusalem A. D. 51, it must have been written before that event for a discussion

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and decision which had so marked an influence on the relation of Christians to the law and in which James had so conspicuous a part himself would not have been left unnoticed. Many writers argue for the year 44 or 45 on the ground that the epistle describes the Christians as suffering from persecution, a condition which prevailed in a conspicuous degree at this time.

The place of writing was undoubtedly Jerusalem, where James spent nearly the whole of his Christian life.

The design. The epistle is addressed "To the twelve tribes which are scattered abroad," and by these are meant surely not Christians in general i.e., the true Israel or the Israel of God, not Jews in general, non-Christians as well as Christians, but Jewish Christians. They were enduring persecution, at the hands of the Gentiles; even among their own number were some covetous, tyrannical and quarrelsome ones whom James rebuked in righteous indignation. And James writes to comfort the despondent, to warn against errors of practice and to fix in their minds the ways of pure and undefiled religion. "The purpose," says Dean Farrar, "for which it was written was to encourage the Jewish Christians to the endurance of trial by stirring them up to a brighter energy of a holy living. And in doing this he neither urges a slavish obedience nor a terrified anxiety. If he does not dwell, as assuredly he does not, on the specific Christian motives, he does not at any rate put in their place a ceremonial righteousness. His ideals are the ideals of truth and wisdom, not of accurate legality. The law which he has in view is not the threatful Law of Moses, which gendereth to bondage, but the royal Law, the perfect Law of liberty, the Law as it is set forth in the Sermon on the Mount. He is the representative, not of Judaism, but of Christian Judaism—that is of Judaism in its transformation and transfiguration."

Contents.

- (1) Greeting, 1:1.
- (2) On the endurance of trials, 1:2-18.
- (3) On hearing and doing, 1:19-27.
- (4) On respect of persons, 2:1-13.

- (5) On the relation of faith and works, 2:14-26.
- (6) On the control of the tongue, 3:1-18.
- (7) On the evils of strife and evil speaking, 4:1-12.
- (8) On the service of God and mammon, 4:13-17.
- (9) On covetousness and impatience, 5:1-11.
- (10) On needless oaths and the power of prayer, 5:12-18.
- (11) Abrupt conclusion about the glory of converting sinners, 5:19-20.

Peculiarities.

1. The style of Greek is pure and beyond what was to be expected from a Galilæan Jew. It is a combination of eloquent and rythmical Greek with Hebrew intensity of expression. The moral earnestness of the author merges into sternness and there is great abruptness in the way in which he passes from subject to subject. There is neither a thanksgiving to begin with nor a blessing to end with.

2. Not only does it lay stress on the ethical aspects of life and leave dogma very much out of view, but it is wanting in many of the distinctly Christian and spiritual elements of religion. The gospel is not named. Christ is only mentioned twice. There is no allusion to the Incarnation, or to the Resurrection, or the Ascension, or to the work of Redemption. It is clear that his object is distinctly ethical, but there are at the same time distinct allusions to Christian doctrine, and a man's Christianity is to be seen in his fulfilment of the law.

3. It has been asserted that the passage about faith and works is a polemic against the Apostle Paul, and taking this view many have disparaged the Epistle of James. But the assertion is without foundation. In so far as the names "faith" and "works" are used in the same sense, the statements of the two writers are not only reconcileable but necessary complements to each other.

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CHAPTER XXXVII.—THE FIRST EPISTLE OF PETER.

The Author. Peter's name was originally Simon or Simeon. He received the name Cephas (an Aramaic word translated by the Greek "Petros") when he was brought by his brother Andrew to Jesus. His father's name was Jonas or John and he came from Bethsaida, on Lake Galilee, where he had been a fisherman. With James and John he belonged to the inner circle of our Lord's disciples, and indeed in some sense he held a position of leadership. His impetuosity, his forwardness in acting as spokesman for his fellow apostles, his great confession, his denial, are all brought out graphically in the gospels. He was the chief figure in the early part of the history of the Church: Acts 1:15-26, 2:1-41, 3:1, 4:29, 5:1-11, 5:15, 5:29-32, 8:14-24. He was miraculously delivered from prison and death (Acts 12:1-17); took part in the Council at Jerusalem (Acts 15); visited Antioch (Gal. 2:10-14), and is said by an unfounded tradition to have been bishop of Rome. It is more than possible that he visited Rome and suffered martyrdom there. It may be inferred from the divisions of work mentioned in Gal. 2:7-9 that in the main his missionary labors were among Jews.

To whom written.

The Epistle is addressed "To the Elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia." But it is evident that it is not intended exclusively for Jews, and indeed in several of these countries were churches which had been founded by Paul and in which the main element was Gentile—2:9-10 (compare Rom. 9:25 where the same words are applied to the calling of the Gentiles) 3:6, 4:3.

Authorship. The first epistle of Peter is as strongly attested by external evidence as any other book in the New Testament. The earliest testimony is the second epistle of Peter which, whether canonical or not, is certainly a very early document. Polycarp who stands between the apostles and the apostolic fathers, quotes it without naming it but it is referred

to by name by Irenæus, by Clement of Alexandria, by Tertullian and by Origen. It is not included in the Muratorian canon but it is found in the old Latin and Syriac versions.

The internal evidence is also satisfactory. The writer had seen Christ (5:1), his account of the unmerited and submissive sufferings of Christ (2:20-25) is so vivid that it seems to have been written by an eye witness. There is a close correspondence between the style of this epistle and the style of the speeches of Peter recorded in the Acts.

The objections alleged against the genuineness of the epistle have only been heard of within recent years and depend entirely upon subjective and arbitrary arguments, e. g., that the epistle lacks originality, and that there are not signs of Peter's strongly marked individuality.

Date and Place of Writing. The epistle was certainly written before the fall of Jerusalem and in a time of persecution. These considerations have led most writers to name 64-65 A.D., shortly after the outbreak of the Neronian persecution as the time of writing.

The place of writing was Babylon, but whether this means the old capital of the Chaldeans or the mystic Babylon, Rome, is very uncertain. In favor of the literal meaning it is argued that this allegorical use of the word, while fitting in a book like Revelation, is quite out of place here among salutations and directions, and that Babylon although now decayed was still the place of residence of many Jews and hence a likely place for Peter to be. In support of the view that Rome is meant, reference is made to the symbolical use of the word Babylon in Revelation and in Papias, to the figurative character of parts of this epistle and to the explanation this would give of the writer's use of the epistle to the Romans.

Object.

Mark had come to the Apostle bringing him news of the welfare of the churches and he writes in view of this information. The design of the letter therefore is not doctrinal, he takes for granted their knowledge of the great facts of the faith,

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not polemical—he does not concern himself with the refutation of error, nor conciliatory—he does not aim as the Tübingen critics say at the reconciliation of Petrine and Pauline Theology; but hortatory—he sees persecution overhanging and he writes (1) to confirm his readers in the faith, and (2) to exhort and comfort them in their trials. Peter thus states his object himself “By Silvanus I have written briefly exhorting and testifying that this is the true grace of God wherein ye stand,” (1 Pet. 5:12).

Contents.

1. Salutation and thanksgiving (1:1—12).
2. The main portion consisting of various exhortations 1:13—5:9):
 - (1) To earnest Christian living, founded on the hope of glory.
 - (2) Special directions as to the duties of various classes of people.
 - (3) Special exhortations.
3. Concluding portion (5:10—14).

Peculiarities: There are noticeable parallels between 1st Peter on the one hand and the rest of the epistles, especially Romans, Ephesians and James, on the other; e.g., as regards Romans: Rom. 8:17—18 cf. 1 Pet. 1:4—5; Rom. 8:28—30 cf. 1 Pet. 1:2; Rom. 5:6 cf. 1 Peter 3:18. But these similarities, instead of being, as some contend, unworthy of an apostle, are a proof that the faith which he preached was one under all individual peculiarities. Dr. Samuel Davidson says: “Paul had developed the whole scheme of Christianity with a fulness which none of the other apostles had exhibited. He had dug a wide channel of phraseology for the great ideas of Christianity, which had become their prevailing vehicle. He had moulded and shaped the distinguishing doctrines by his preaching and writing. Was it not natural then, that Peter, composing one short epistle, should involuntarily fall into some coincidences of idea and expression? And it was all the more natural that his epistle should present a kind a parallelism to

Paul's, since he was addressing churches reared by the latter and his fellow-laborers, to which he himself stood in no intimate relation. Propagators of error had endeavored to draw them away from attachment to the Pauline doctrine, representing it to be contrary to Peter's. In giving his sanction therefore to the creed and principles of his fellow-apostle, he would more readily write in language similar at times, as he meant to utter similar ideas."

CHAPTER XXXVIII.—THE SECOND EPISTLE OF PETER.

Authorship. The genuineness of this book has been more questioned than that of any other book in the New Testament. The external evidence for it is slender. The first writer to bear distinct testimony to it is Origen who says "Peter, again, on whom the Church of Christ is built, against which the gates of hell shall not prevail has left behind an epistle generally acknowledged, perhaps also a second, for it is a disputed question. Eusebius a hundred years afterwards classed it among the disputed books of the New Testament. But from apostolic times there were traces of it in Clement of Rome, Hermas and Polycarp, in Melito of Sardis, Theophilus of Antioch, Hippolytus of Pontus and Firmilian of Cæsarea in Cappadocia, and in the Clementine Recognitions. It is wanting in the Muratorian Canon and in the Syriac and Old Latin versions. Internal differences operated in some degree against it. The difference in style between the two epistles has always been a difficulty, and there have been objections drawn from the statements of the epistle itself, e. g., the expression "the holy mount" seems to imply a later date than Peter's.

Paul's writings are spoken of as equivalent to scripture and it is not like the simple practical spirit of Peter to enlarge upon the manner of the creation and the destruction of the world.

But in spite of all objections (and it will be seen that some of these are arbitrary and trivial enough), the epistle secured

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recognition in the canon after all that could be said against it had been said in an age that knew the circumstances much better than we can hope to know them.

It ought to be noted that there are clear traces of similarity between the epistles, in spite of what has already been said about them differing. Both begin with the same salutation. In both the word conversation is applied to moral conduct, and in both the word for virtue which in the rest of epistles is applied to man is applied to God.

Date. Those who admit that Peter was the author agree that it must have been written shortly before his death, which was apparently impending (2 Pet. 1:14) when he wrote, and which is believed to have occurred in 68 A.D. There is no trace in the epistle to enable us to determine upon a date.

Design. The Apostle's object in writing is stated by himself. It was to remind his readers that there would arise among them heretical teachers who would seek to pervert their minds from the faith (2 Peter 3:1-3). And more specifically: "Ye, therefore, beloved seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace and in the knowledge of our Lord and Savior Jesus Christ." (2 Peter 3:17-18). From this it appears that the design was two-fold:

1. To warn his readers against the errors of false and heretical teachers.
2. To exhort them to make progress in holiness.

Contents.

1. Apostolic address and greeting, 1:1-2.
2. Exhortation to growth in grace and Christian knowledge, 1:3-11.
3. Reminder of the ground on which their knowledge rests, 1:12-21.
4. Warning against and denunciation of the false teachers, 2:1-22.

5. Reminder of the character and surety of the teachings that had been given them as to the Second Advent and the end of the world, 3:1-13.

6. Concluding exhortation to make their calling and election sure, including a recommendation of Paul's epistles, closing with a doxology, 3:14-18.

Peculiarities.

1. Dean Farrar says by way of comparison of the two epistles: The "impious persons" of St. Jude and the "false teachers" of St. Peter are described by exactly the same characteristics, pictured by the same metaphors, compared to the same Old Testament offenders, warned by the same examples, threatened with the same retributions. But the writer of this epistle is less impetuous, more elaborate and restrained. He omits, he modifies, he softens. He seems to be writing from vivid memory of what St. Jude has said, but without the epistle actually before him, so that sometimes he has been as it were magnetised only by the sounds of the words rather than by the words themselves. Thus for St. Jude's "sunken reefs" (*σπιλάδες*), he substitutes the more natural metaphor, but similar sounding word, "spots" (*σπίλοι*); and for St. Jude's unique "love feasts" (*ἀγάπαις*), a word which might have suggested many erroneous notions—he uses the word deceits—(*ἀπάταις*). Again, for St. Jude's impossible "clouds without water," he has the more accurate "founts without water." For the lyrically bold expression, "chains (*σειρῆς*) of darkness," suggested to St. Jude by passages in the Book of Enoch, he substitutes the less daring phrase, "pits (*σείρηις*) of darkness." He prefers not to touch on such dubious matter as the lusts of angels, and the dispute of Michael and Satan about the body of Moses. He omits St. Jude's doubtful allusions to a particular form of Levite pollution. He sets aside St. Jude's quotations from the apocryphal Book of Enoch, and the Assumption of Moses, and to the latter he gives an ingenious turn which seems intended to remind us of the well-known scene in the Book of Zechariah (3:1, 2). In general he treats with consummate judgment the burning material before him, but in one or two passages

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his tacit reference to what St. Jude has said leaves his own language obscure. Thus he speaks of the teachers "for whom the mirk of the darkness has been reserved for ever," without adding to it the vivid comparison of them to "wandering stars" which had added so much picturesque force to the earlier expression. In 2:10 he says (with the abruptness which marks other parts of the epistle), "Daring, self-willed, they tremble not when they rail at glories, in cases wherein angels, greater though they are in strength and might, do not bring against them" [the "glories" before spoken of] "a railing judgment." Here all is obscure. There is nothing at all to show who the "glories" are, or that by the word is meant a fallen angel, who even in his fall is not

"Less than Archangel ruined, or excess
Of glory obscured."

It is only when we turn to the parallel passages of St. Jude, and see the original reference to Michael and Satan that we are at all able to fathom the allusion. In the next sentence again we find a curious term, for which we could hardly be able to account if we had not St. Jude's words lying before us. St. Jude says quite intelligibly (verse 10), "These rail at all things which they know not, but all things which, like the reasonless animals, they understand naturally, in these they corrupt themselves" (or are destroyed). The writer of this epistle says, "But these as reasonless natural animals, born for capture and destruction, railing at things of which they are ignorant, shall be destroyed in their own destruction" (or corruption). It is clear that he remembered some of St. Jude's words, but has given to the sentence a form which by no means explains itself. There is a sort of *antanaklasis* or play in the double meaning of corruption and destruction, but the pregnant moral warning and coherence of St. Jude's sentence has in a great measure disappeared. The words are partially identical, but the force of them has in a great measure evaporated, and the meaning is at once different and very inferior."

2. Whatever be the ultimate verdict respecting the direct authenticity of the Second Epistle of Peter, it will remain to

the end of time a writing full of instruction, which is undoubtedly superior to all writings of the second and third centuries. It has come down to us from the Apostolic age. It does not touch on a single specific feature of the later and more elaborate systems of Gnosticism. It shows no trace of the ecclesiastical spirit which was so rapidly developed after the death of the Apostles. Whatever be its peculiarities, it expresses thoughts of which many are akin to those of St. Peter, and worthy of the great Apostle; and on the ground of its intrinsic value we thankfully acquiesce in the decision of the Church Councils which assigned a place to it in the New Testament canon. "In all parts of the epistle," says Calvin, "the majesty of the spirit of Christ displays itself."

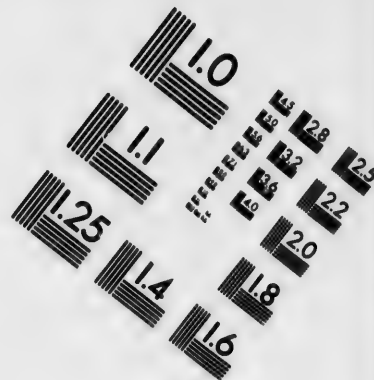
3. "The epistles were written with different purposes, the First being chiefly hortatory, and the Second polemical. The first was written with a design to comfort believers under the persecutions to which they were exposed; and the second to warn them against the errors of false teachers. Hence in the First Epistle the author dwelt upon the example of the suffering of Christ to encourage believers in trial; whereas there was not the same necessity in the Second Epistle. And hence, also, hope was the keynote of the First Epistle, because its purpose was to sustain believers in suffering; and knowledge was the keynote of the Second Epistle, because its purpose was to establish them in faith. But in both epistles the sanguine and hopeful spirit of the Apostle is apparent; in the Second, as well as in the First, the author leads forward the thoughts of his readers to the entrance that shall be ministered to them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Pet. 1:11); in the Second, as well as the First, Peter is the Apostle of Hope."

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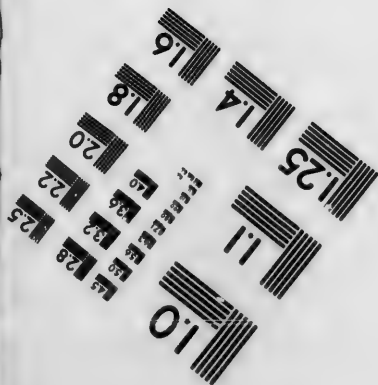
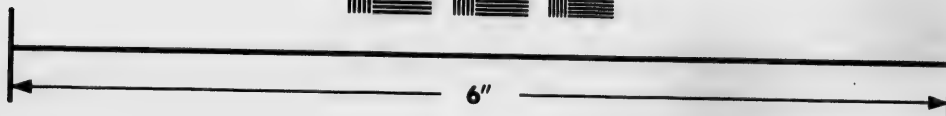
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CHAPTER XXXIX.—THE GENERAL EPISTLE OF JUDE.

Authorship. The inscription is "Judas a servant of Jesus Christ and brother of James." Had he been an Apostle he would probably have said so (Rom. 1:1; Titus 1:1; 2 Peter 1:1.) Had he been an Apostle he would not have claimed attention by calling himself "the brother of James" when he possessed so very much stronger a claim. The fact that (v. 17) the writer appeals to words of Apostles proves nothing: an Apostle might do so. But at least such an appeal is more natural in one who is not an Apostle; there being no reason why he should keep his Apostleship in the back ground if he possessed it. Our Jude then is the Judas of Matt. 6:3, not the Judas of Luke 6:16 and Acts 1:13, where "brother of James" should more probably be "son of James." The author of this epistle is rightly described as the brother of James, "brother" being expressed in the Greek. The James indicated is James "the Just," the brother of the Lord, and the first Bishop of Jerusalem, who, though not an Apostle, was nevertheless a person of such dignity as quite to account for this writer thinking it worth while to mention his near relationship to him. The present question is mixed up with the vexed question as to the brethren of our Lord. Our author, then, together with his better known brother, James, were in some sense our Lord's "brethren," and not Apostles. If it be asked, would not Jude in this case have appealed to his relationship to Christ rather than his relationship to James? we may securely answer "no." This conjecture is supported by facts. Nowhere in primitive Christian literature is any authority claimed or attributed on the basis of nearness of kin to the Redeemer. He himself has taught Christians that the lowliest among them might rise above the closest of such earthly ties (Luke 11:27, 28); to be spiritually "the servant of Jesus Christ" was very much more than being his actual brother.

Of this Jude very little is known. Unless he was an exception to the statement in John 7:5 (of which there is no

intimation), he did not at first believe on Christ, but joined the apostles after the convincing fact of the resurrection (Acts 1:14). That, like his brothers he was married appears from Hegesippus, who tells us that two grand sons of Jude were brought before Domitian as descendants of a royal house, and therefore dangerous persons; but on their proving their poverty and explaining that Christ's Kingdom was not of this world, they were contemptuously dismissed. This story almost implies that the relationship to Christ was very close, for Hegesippus remarks by way of explanation that Domitian was afraid of Christ, just as Herod was. Statements of Jude's preaching in various parts of the world rest upon late and untrustworthy evidence. That he was an evangelist is implied in his writing this epistle, but nothing is known respecting his labors.

The epistle of Jude only secured for itself a place in the **Canon** by very slow degrees. Clement of Alexandria is the first of the fathers to notice it, but he mentions it more than once as the authoritative work of Jude. Origen, Tertullian and later writers recognized it and it is found in the Muratorian Canon and in the old Latin version, but it is not included in the Peshito. The lateness and hesitation which marked its reception may be attributed to the brevity and comparative insignificance of the work, the uncertainty as to its origin, and the allusions to Apocryphal books which it contains.

Date.

As there is no reference to the destruction of Jerusalem, which would have served as a notable example of punishment for disobedience, we are probably warranted in dating it before that event, but the conditions amid which his readers live imply a somewhat late date and we are probably not far astray if we name 65-68 A. D. There is no hint about the place from which it was written.

Design. The letter is addressed to them that are "sanctified by God the Father, and preserved in Christ Jesus, and called," and its purpose is stated to be "to exhort them that they should earnestly contend for the faith which was once delivered unto the saints," an exhortation which is rendered necessary

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on account of the perversion of the faith by the evil examples of certain reprobate members of the church against whom he vehemently warns his readers.

Contents. The epistle includes only one chapter, but the method of arrangement is elaborate and is marked in an extraordinary way by division into sets of three.

(1) Introduction.

(a) Three-fold address and three-fold greeting (verses 1,2).

(b) Purpose of the epistle (verse 3).

(c) Occasion of the epistle (verse 4).

(2) Warning and Denunciation.

(a) Three instances of God's vengeance (verses 5-7) and application of these three instances to the libertines who are now provoking God (verses 8-10).

(b) Three examples of similar wickedness (verse 11).

(c) Three-fold description corresponding to these three examples (verses 12-15; 16-18; 19).

(3) Exhortation.

(a) To strengthen themselves in faith by prayer, godliness and hope (verses 20-21).

(b) To treat these libertines with discrimination, making three classes (verses 22, 23).

(c) Concluding doxology (verses 24, 25).

Peculiarities.

1. This short letter is remarkable for several allusions to matters of ancient history not referred to in the Old Testament.

(a) A quotation from the Apocryphal book of Enoch (verses 14-15).

(b) An illustration about Michael the Archangel derived from "The Assumption of Moses," a book written about a century before the Christian era, a part of which has come down to our time in a Latin translation.

2. There is an extraordinary resemblance between this epistle and 2nd Peter. There can be no doubt that one of the writers is indebted to the other, and the greater vigor, symmetry and consistency in Jude gives his epistle the appearance of originality. In some places too it supplies the key to Peter's meaning.

CHAPTER XL.—THE EPISTLES OF JOHN.

The First Epistle General of John.

The external attestation of this epistle is early and abundant. Polycarp and Papias used it and it is found in all the early versions and canons.

The internal evidence is clear too. Personal association with the Lord is evident in 1:1-4, 4:14 and there is such close similarity between the fourth gospel and his epistle that they are inseparable. Lightfoot calls this a postscript to the Gospel. The literary style and the prevailing theological ideas are the same, and there is the same pervasive personality and the same Christian idealism in each.

The epistle presupposes the gospel and we may take it for granted that it was written at about the same time as the gospel in the last decade of the first century. The persons addressed are Christians in general but with special reference to those in Asia Minor, where John spent the later years of his life.

The Apostle's object is to apply the facts of the gospel history "that your joy may be full." There is a polemical element also in the epistle, a reference presumably to Cerinthus and the Gnostics, but this polemical element is subordinate to the practical, and he meets error not so much by argument as by the promotion of fellowship with the Father and the Son.

The key-word of the epistle is Love. But the tenderness of the Apostle to his little children does not hinder him from denouncing with Boanerges vehemence whatever is inconsistent with love.

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"The language is Greek, but the form of expression is Hebrew. There is a picturesqueness of style, a Hebrew rhythm, like that of the Old Testament prophets, which shows that the writer, although writing in comparatively pure Greek, was a Hebrew poet and a profound student of the Old Testament. But along with this simplicity of language, there is a profundity of thought. Few of the writings of the New Testament require more patient study to discover the full import of the thoughts which the words convey, or to fathom the doctrines which are there asserted in apparently simple aphoristic terms."

The Second Epistle of John.

The brevity of this epistle and the fact that it is not much used for public reading, account for the few references to it in the early fathers, but it is quoted by Irenæus and Clement of Alexandria, and it is mentioned in the Muratorian Canon. It professes to be written by the Elder, which was a well understood name for the Apostle John during his later years, and it bears a remarkably close resemblance to the first epistle, no less than seven of its thirteen verses having a parallel in the other.

The date can only be approximately fixed. Very likely it was written from Ephesus soon after the first epistle.

It is addressed to the elect lady and her children, but of the meaning there are several explanations: (1) Some particular church, the word being used figuratively; (2) The elect lady, some individual whose name we have no means of knowing; (3) The lady Electa; (4) The elect Kyria. There is nothing to determine what meaning of the word is to be taken.

The object of the letter is to express the pleasure the apostle felt at finding those to whom he wrote walking in the truth, and to warn them against receiving heretical teachers.

The Third Epistle of John.

The external evidence for the genuineness of this epistle is not very strong, but this was to be expected. Origen notes its existence, but says it was not generally acknowledged. Dionysius of Alexandria, (A.D. 250), mentions it and so does

Eusebius, who, however, classes it among the disputed books. It was recognized by the councils of Laodicea, (363 A.D.), and of Hippo (393 A.D.), and the Third Council of Carthage (A.D. 397).

The internal evidence is stronger. There could be no possible motive for forgery. The third epistle is so similar to the second that it must, as is agreed by all, have been by the same author.

The place of writing was, no doubt, Ephesus, and the date some time after the second epistle, but we have no means of arriving at any more exact finding.

The third epistle is addressed to a certain Gaius, but we have no means of identifying him with any of the three N. T. personages known by that very common name. It is for the purpose of commending to the hospitality of Gaius certain travelling evangelists who had been refused recognition by Diotrephes, but who had been kindly entertained by Demetrius as well as by Gaius.

CHAPTER XLI. REVELATION.

The title given to this book in our English version is not fortunate. It would have been better to transfer into English the Greek word Apocalypse, rather than translate it into the Latin Revelation. The word Revelation is too wide to indicate the purpose of the book ; it means the unveiling by God of truths in themselves unknown. An Apocalypse is a particular kind of Revelation — an unveiling not merely of the future, but of the last things, and especially by means of symbols and visions.

The Authorship. The book professes to be by John, (Rev. 1:1, 4, 9, 22:8), but it has been claimed that this was not the apostle but the Presbyter John, a view which is possibly supported by Papias.

1. Early testimony is strongly in favor of the Apostle John as writer, Justin Martyr, Irenæus, Clement of Alexandria, and Tertullian agree in this.

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2. There are noticeable differences in doctrine, in spirit and in style between this and the other Johannine writings, but they can be accounted for by the different circumstances in which the books were written and the difference of subject matter, for in the Apocalypse the subjects treated are so peculiar, and O. T. models have so great an influence on the author, that a difference in manner of treatment must inevitably be noticed. And on the other hand, without minimizing at all the features of dissimilarity, it is possible to point out features of resemblance which go far to counterbalance the former.

3. The doubts about the authorship have in most instances grown out of doctrinal prejudice and the difficulty of interpreting the Apocalyptic visions of the book in a manner worthy of an apostle.

Canonicity. While the early recognition of the book goes far to establish its canonical authority, it is to be noted that by some writers and in some parts of the church during the third century, it was rejected although it had been accepted at an earlier date. Dionysius (250 A.D.), is the first to assail it, and it was omitted from the Peshito version and rejected by the Syrian Church, but the ground for this rejection was almost entirely internal, i. e., it was difficult to reconcile the teachings of the book with the rest of the New Testament. In reformation times, Luther, Erasmus and Zwingli, declined to recognize the book as fully canonical.

Date and place of composition. There are two views about the date

1. It was written about 68 or 69 A. D. The evidence for his opinion is all internal.

(a) If the Gospel was written about 25 years later than the Apocalypse, there would be a sufficient interval of time to account for the change of style between them. The Apocalypse is strongly Hebraistic, while the Gospel is written in comparatively pure Greek, as one would expect after John's long residence in Asia Minor.

(b) Jerusalem had not yet fallen (11:1, 2, 8-20:9). But the measuring and trampling of the holy city recorded in these passages is too symbolical to allow us to lay much weight on this argument.

(c) In chapters 13 and 17 mention is made of seven kings, five of whom are fallen. This is understood to mean that his five predecessors having died, the Roman Emperor Galba (68—69) was reigning. But this depends upon a special theory of interpretation and even if all were agreed upon that there are still serious difficulties to overcome.

2. In favor of a later date in the reign of Domitian, A.D. 96, it is alleged :

(a) That this was the ancient opinion, as is clearly indicated by Irenæus and Eusebius.

(b) The Seven Churches of Asia show a very degenerate condition, much worse than when Paul wrote to some of them, about six years before the earlier date. To allow time for the deterioration the later date ought to be adopted. But this is doubtful, both as regards the extent of the change and the length of time necessary to bring it about.

On the whole, while one cannot reach a confident conclusion, the balance of evidence seems to be in favor of the earlier date. The main argument being the likelihood of a considerable number of years between the Apocalypse and the gospel.

The place of writing was Patmos, a rocky island in the Ægean sea, off Miletus, whither John had been banished.

The Apocalypse is addressed to the seven churches of Proconsular Asia, and it is evidently intended that they should be looked upon as representatives of the Church at large.

Design. The aim of the book has been variously presented. Some see in it a prediction of the overthrow of Paganism. Others carry it further, and see the destruction of Papal Rome ; others read in it the rise and fall of some future Antichrist. Thus far the opinions vary ; but in one respect there is agreement : the Revelation aims at assuring the Church of the Ad-

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vent of her Lord : it is the book of the Coming One. Every school of interpretation will admit this. Some, indeed, will say that the expectation raised was never fulfilled, but all appear to unite in regarding the Apocalypse as the book of the advent. We may take this as a key to its meaning : it proclaims Christ's coming and victory. But is it the victory of Christ over Paganism, or over degenerate forms of Christianity, or over some final and future Antichristian power or person? The true answer appears to be, "It is the victory of Christ over all wrong-thoughtedness, wrong-heartedness and wrong spiritedness."

Contents. The sevenfold structure is very conspicuous, and has been made the basis of an analysis given by Professor Warfield, which is easy to trace in all the sections except 4, 6 and 7, where it is somewhat fanciful.

Prologue, 1:1-8.

1. The Seven Churches, 1:9—3:22.
2. The Seven Seals, 4:1—8:1.
3. The Seven Trumpets, 8:2—11:19.
4. The Seven Mystic Figures, 12:1—14:20.
5. The Seven Vials, 15:1—16:21.
6. The Sevenfold Judgment, 17:1—19:10.
7. The Sevenfold Triumph, 19:11—22:5.

Epilogue, 22:6-12.

Systems of Interpretation. The explanation of the book is very difficult and has been the occasion of many confused theories. There are in the main four plans of interpretation.

1. The Præterist holds that the prophecies relate to events in the old Roman empire and are now past. The prophecies at least in their primary intention have all been fulfilled. This view has been advocated by Ewald, De Wette, Moses Stuart, F. D. Maurice, Samuel Davidson and Farrar. The difficulty about accepting this theory is that it is obliged to lay great

stress on the expected return of Nero as eighth emperor and his destruction of Rome, events which never occurred and yet the book was received as inspired and canonical.

2. The Futurist theory goes to the opposite extreme and maintains that all the predictions with the exception of those relating to the seven churches are yet to be fulfilled. This has been held by Dr. Todd, Dr. Maitland, R. W. Newton and Isaac Williams. One difficulty under this theory is that it leaves out of sight the declaration that this is a revelation of things which must shortly come to pass.

3. The Historical or Continuous-Historical theory sees in the book a prophetic history of the whole course of the Christian Church. This view has been held in very many forms (in fact it is discredited by the lack of anything approaching agreement among its advocates) but among those who have advocated it in one guise or other may be named Bengel, Bishop Newton, Davison, Hengstenberg, Keith and Bishop Wordsworth.

4. The fourth theory puts the element of time in the background and gives to visions and symbols a spiritual meaning. "The Apocalypse has reference to all times. The particular visions do not receive single and definite fulfilments, but each prediction may have a variety of applications. The whole book is designed to teach us the spiritual history of the Church of Christ, to warn us of those spiritual dangers to which we are exposed, to inform us of the spiritual trials to which we are liable, to describe the great contest with evil and to comfort us with the assurance of the final victory of Christ over all the powers of darkness, when the Devil and the false prophet will be cast out, and when Christ's people shall be saved and glorified."

This is a modern view and is held in many forms, but in the main it is advocated by Archdeacon Lee, Bishop Boyd Carpenter, Dean Vaughan, Dr. Milligan, Warfield, Simcox, Alford, Ebrard and Godet.

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Peculiarities.

1. The most striking feature of the book is its symbolism. That symbolism is in many of its elements strange and obscure. It is a tragedy of eclipse, and earthquake and plague. "It is a book of war, but the war ends in triumph and peace. It is a book of thunder, but the rolling of the thunder dies away in liturgies and psalms."

2. Farrar says: "It must be regarded as a psychological impossibility that St. John should have written the Gospel in extreme old age in Greek, which though un-idiomatic in structure is comparatively pure, and yet some years later should have written the Apocalypse in Greek more rugged and solecistic than that of any other book in the New Testament, and even all but very worst parts of the Septuagint. It is still more impossible psychologically that John should have retrogressed from the supreme calmness and absolute spirituality of the Gospel and the first Epistle to the crude symbolism, the tumultuous agitation, the intenser Judaism, the fiercer denunciations, the more human tone, and the more imperfect treatment of the Apocalypse."